The Priest

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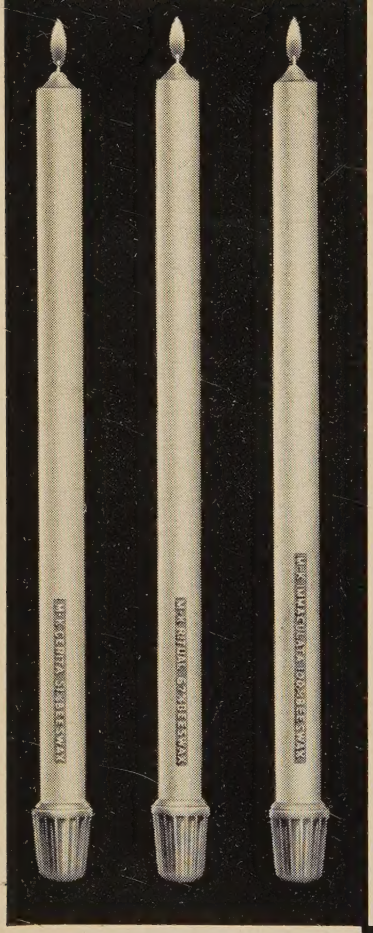
Edited By Priests For Priests

January, 1955

rrente Calamo 3
batable Debate 19
mmunism In
rance 24
Problem of
lasturbation 28
Parish Helps
ne Refugees 33
ple's Ex-Padre 36
ltown Apostolate 40
Tribute To
ly Housekeeper 44
le and Cult 48
k Reviews 52
O. D. L. 59
respondence 64

St. John Bosco



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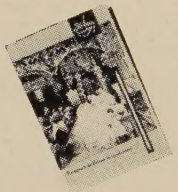

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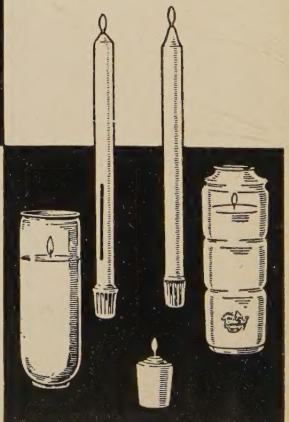

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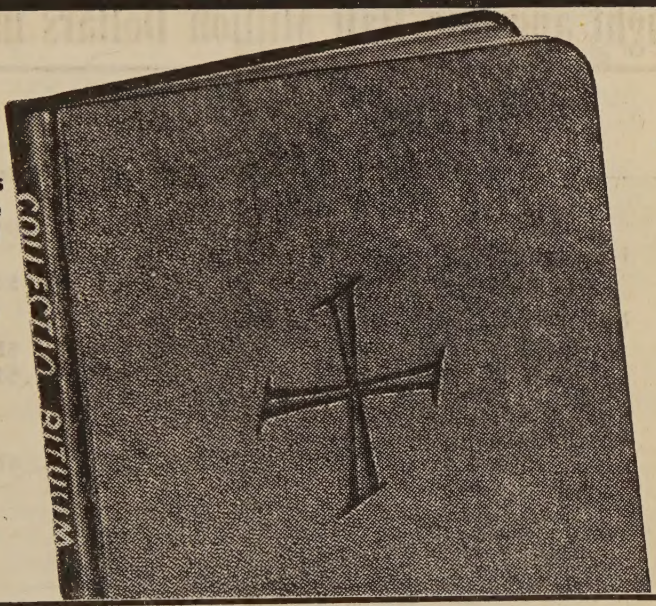

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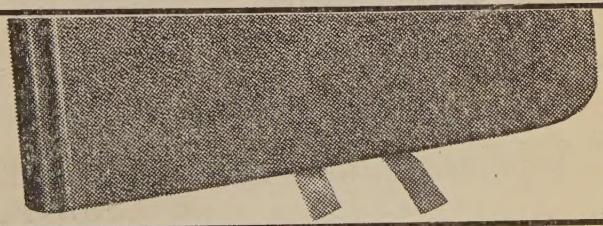

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Odds & Ends

Friend of ours on her way to Mass Thanksgiving morning heard the clear voice of a child breaking the morning stillness with the solemn chant response Deo Gratias. He would start high — on F — then when it was all over, he would rise to the dominant and chant "Extra — Sun-Telegraph!" Turned out to be a chorister from the parish church nearby.

One of our book reviewers, Father Ray Gribbin, has achieved publication, his first, with *Listen, My Children*, talks on the Creed and the Commandments for the young. It's a juvenile, in other words, published at $2.00 by the Newman Bookshop.

Did you know that you don't sound the "K" when you mention Prinknash Abbey? Make it rime with "finish."

THE PRIEST JANUARY, 1955 VOL. 11, NO. 1

"Take heed to thyself and to thy teaching: be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."
First Epistle of St. Paul to Timothy (iv. 16)

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Sister Anne Lucy, Administrator, The New Daniel Freeman Memorial Hospital, Inglewood, Calif., shown with Silent Huntington Floor Machine.

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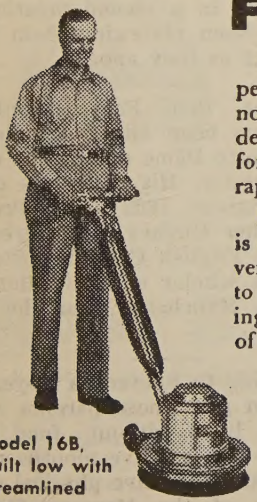

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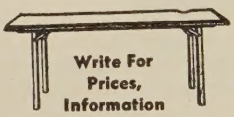

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And this little yarn comes straight from London: Seems a very nervous assistant was reading the banns. But instead of adding the usual "Wherefore if you know of any impediment," etc., he went on to say "May their souls and the souls of all the faithful departed. . ."

The indefatigable Alma Savage is sponsoring an eight-week course in creative writing at $20.00, to run from January 10 through February 28, 7:30 to 9:30 p.m. Teaching the course will be Miss Josephine Bentham, who has published in practically all the slick-paper magazines. For further information write to Miss Savage at 108 East 37th Street, New York City 16, or call ORegon 9-3469.

A note from Father Jordan Aumann, O.P., tells us that the "Cross and Crown" Series, published by Herder, is going over very well. Dedicated to Dominican spirituality, some of the titles are already in a second printing. We have been reviewing them in THE PRIEST as they appear.

We see that Father Philip Hughes has been engaged to lecture at Notre Dame during the second semester. His course is entitled "England, 1688 to the Present." Father Hughes is the greatest living English Catholic historian and a scholar of international repute. A Manchester man, he is 59.

According to Reuters, a 17-year-old Indian girl whose parents say she has lived without food or drink for the last five months underwent an exhaustive physical examination at the Mercara State

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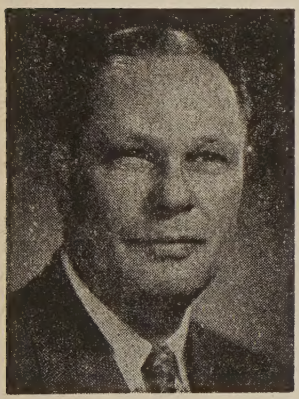

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Hospital (India) in early November. The physicians surmise that the girl, Dhanalakshmi, may be drawing some energy from gland secretions.

She appeared the picture of health when she greeted a reporter in the hospital. She said she felt fine but was tired of constant physical checkups in various hospitals. Her appetite began falling off in 1949 after she developed a general distaste for food. From August, 1951 to the end of last May she ate "hardly anything." Since then, her father says, she has not touched food and vomits up any water she takes when thirsty.

Otherwise, she has proved an ideal daughter and attends to all her parents' needs. She cooks and serves the family food and gets up at five every morning to draw water from the well. Her two sisters and one brother have normal eating habits.

No Comment

"EVEN the subject of torture is viewed abroad from a different concept. In many lands where torture is applied by one group against the other, what they do is not regarded as the horrible crime we consider it." — Mrs. Eleanor Roosevelt at Lewiston, Maine, October 29, 1953.

Book Oddity

DUTTON seems to have done a funny thing in the book world—something not only unusual, but unnecessary and ill-advised. We refer to Daniel-Rops' *Jesus and His Times*, recently translated from the

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French. Daniel-Rops is the author of the extremely interesting *Sacred History* which Longmans brought out in English in 1949. He is an influential author and editor, and an orthodox Catholic; this work of his was well reviewed even by the professional Scripture scholars who might, well enough, view popular things with a critical eye. In fact his *Sacred History* was so modern as to be a bit startling to older priests who studied under the shadow of *Lamentabile* and all that, in the terrifying world of not too long ago.

This second work, which has already had a huge sale in France, is also perfectly orthodox, we gather — in French. But here is where Dutton enters the puzzle. Its orthodoxy is by no means obvious in its English dress. Fr. Hartmann, C. SS. R., executive secretary of the Catholic Biblical Association, who was queried by the Washington *Standard* about the book, notes therein that the American translator has "twisted Catholic teaching on the transubstantiation and on the Virginity of Mary." He has also used the King James version.

This book bears no *imprimatur*, though it could, if correctly translated, have secured one. For that matter, if the authors were somehow afraid of the effect of an *imprimatur*, that terrible Roman device could have been omitted (perhaps — as has been done), or put in an inconspicuous place. We know that publishers are trying to dragoon the widest possible audience and do not want to shy Protestants away. Well, Longmans solved this problem by adding on the last page of *Sacred History*, "The French edition of this pre-

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sent work . . . carried the authorization of the ecclesiastical authorities of the archbishopric of Paris." That may not be ideal, true; but, further, the translation was accurate.

The fact now is that Dutton has fallen between two stools. The book bears the odium of being inaccurate and unauthorized and is still too Catholic in other places for the contemporary secular mind. It is neither fish nor flesh!

Said Fr. Hartmann, as quoted above, what they have produced is "simply a forbidden book for Catholics."

Alas!

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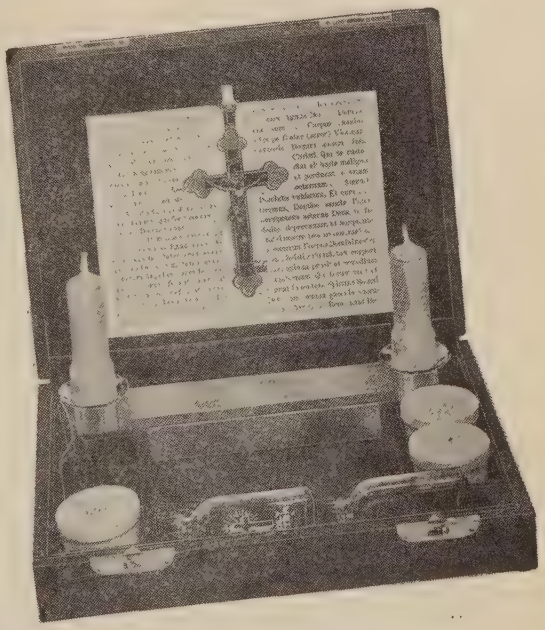

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Old Newspapers

THERE is a trite saying about a thing being "as dead as yesterday's newspaper." We have been accustomed to agree that it was quite true, but now sudden doubts have arisen that will not be downed.

Not long ago we stumbled on an old Catholic paper that had been preserved for many years for purely personal reasons. It was a copy of the now defunct *Catholic Journal of the New South* — July 14, 1928. It made fascinating reading! This was the era of the Al Smith campaign. The Baptist *Watchman-Examiner* had recently screamed: "Do we want a wet President in the White House, who will surround himself with wet politicians?" The Alabama Clan had just hanged "Al" in effigy and condemned "the Pope of Rome," two hundred members of the Booboisie — as Mencken used to call them —having vociferously assembled in Wahouma. Even the name seems right. For all that, "Al" was leading in straw votes; 9 to 5 according to *The Sun-Telegraph* in Pittsburgh, by 767 straws in Chicago out of a sampling of 10,640 according to the Chicago *Tribune*, 1,238 to 410 in Milwaukee as reported in the *Wisconsin News*. We were reminded of later and more disastrous attempts to foretell the future by the use of polls; e.g., the

Continued on page 62

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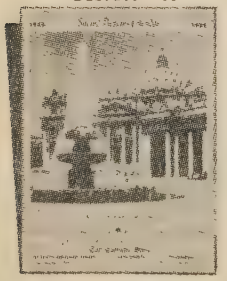

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The Priest

THE PRIEST JANUARY, 1955 VOL. 11, NO. 1

Editorial Comment

Debatable Debate

"RESOLVED: that the United States should extend diplomatic recognition to the Communist government of China"—this was the topic which only last fall the Speech Association of America proposed for this year's collegiate debate.

Quite possibly the nation's blood pressure shot up automatically. There are some millions who feel as strongly as possible that no recognition should or could be given to a Russian satellite which has distinguished itself so far only by ruthless spoliation, regimentation and persecution. There are millions who at the present critical juncture are anxiously asking themselves how far Russia in and through instrument nations like China is going to be allowed to swallow up the free world. These same millions are alarmed over the Formosa situation; they look ruefully at Korea and Indo China and the East Indies. They are also entertaining grave doubts about the loyalty and stability of some western nations arrayed obstensibly as allies. For them such recognition should rather be spelled appeasement; it is only a part of the current myth disseminated under the euphemism of peaceful co-existence.

Contra

In any case, the very suggestion of the topic caused a furor. Some prominent Catholic educators and leaders took immediate action. Authorities of the U. S. military and naval academies forbade participation in the debate. Four teachers' colleges in Nebraska boycotted the discussion, and at least one educator suggested what may have well been in the minds of others, that a crypto-communist might have been responsible for the original choice—or a "liberal," whatever that is, or an "intellectual," a strange being now better known as an "egg-head," and in certain circles looked at askance.

Not many months went by

before the controversy now thoroughly aroused began to have surprising and, we would say, alarming repercussions. Though President Eisenhower publicly disavowed any alarm over the safety of West Point and Annapolis, and Secretary of Defense Wilson commented that he was too busy with weightier matters than what the "boys" are talking about at the service academies, by December 14 J. Edgar Hoover felt it necessary to state "I can assure you that the F. B. I. has no interest whatsoever in collegiate debates as such."

He had been sucked into the maelstrom by the force of a false report. It seems to have stemmed from a letter written by Representative Robeson (Democrat, Virginia), with what intent we know not, to a Duke University debater: "I certainly hope you will not undertake to debate the positive position of this subject as quotations from your statements may embarrass you for the rest of your life." Robeson is alleged also to have requested the names of those on the National Debating Council and of the Duke University faculty member responsible for the debating team.

True that there is quite obviously a psychological reaction that leads directly from hatred and fear of Red China and Red Russia to a rejection of the very thought of the debate on any recognition, explicitly of the one, implicitly of the other. Whether or not there is any logical progression to this conclusion is a nice question.

Pro

As of this writing at least, there are other and opposed Catholic leaders who would allow such a debate to take place. The National Forensic Commission of the National Federation of Catholic College Students, after asking the opinion of a theologian, Father Benedict Ashley, O.P., recommended the topic. Father Johnston, S.J., of St. Louis University's department of speech likewise accepted it without hesitation. Two Catholic papers to our knowledge have defended the position of the Speech Association of America—Donald McDonald wrote vigorously in its favor in *The* (Davenport) *Catholic Messenger* and *The Indiana Catholic and Record* espoused the cause in an editorial that paralleled Mr. McDonald's.

Really it is hard to see how the debate can be condemned. The choice has undoubtedly proven impolitic, possibly imprudent. When the hullabaloo will blow itself out what debris it will leave in its wake we have no way of knowing. Our Correspondence section may well enlighten us later.

The central issue seems to be simply: What is a debate? There are assumptions here that need debate themselves.

If a debate means in the words of *The Indiana Catholic and Record* "an exercise in the effective presentation of an opinion . . . not solely or even primarily a search for truth," or if with Father Johnston the essence of a debate is "to test the value of a policy on both sides" and "all that is necessary is to have experts gather the evidence and present the conclusion," we think the controversy turns about a misconception. Why *not* debate the alleged advantages of diplomatic recognition of China (we deny they exist) and the (to us) patent disadvantages and defects and dangers of such a recognition?

Professor Edward Murphy of St. Michael's College added this pertinent observation: "Debating has as its first purpose the thinking and reasoning power of the debater. The question of the diplomatic recognition of Communist China is topical, vital and debatable. It is one that lends itself well to the training of debates in unemotional searching analysis, and in the use of sound methods of reasoning in the pursuit of truth." In short, the topic is ideal.

But there is an extrinsic aspect to the subject which should not be disregarded. It is Father Ashley who highlights this: Is there danger of scandal? We mean scandal in the strict sense. The controversy may indeed be headed for the stage where it can be called a "scandal" or "scandalous," since more and more people are talking about it and losing tempers and loosing tongues while some are "shocked." But the precise question rather is: Has something been said or done of such a nature as to occasion the injury of a soul?

Scandal?

Here are the questions Father Ashley raises and answers in the negative—though we assume responsibility for any answer expressed in our own way: (1) "Would the student preparing for the debate have to read Communist propaganda?" (2) "Would the audience be exposed to propaganda?" We would like to add still another, closely related, (3) "What possible harm can be done to any American or what good accrue to the Communists from this debate?"

As a matter of fact no Catholic may read avowed Communistic literature. The Holy See has forbidden Catholics to do so under the rules of the Index. (Incidentally, and irrelevantly, we do wish our people knew the rules, not the books specified by name, and understood the compelling theology behind the Index.)

It is unlikely also that a Catholic would succumb to Communist propaganda in a fairly conducted debate; most unlikely, if the debate be conducted under Catholic auspices. How-

ever, we are willing to admit that Communists may try here and there to plant an agent on the team or in the wings. This is a calculated risk, though with Father Ashley we agree, "it seems that at the present time the officials conducting a debate should be able to avoid this rather remote possibility."

The third question is however not without point as an elaboration. No moral harm, we answer, could conceivably come to any normal American, Catholic or not, from the discussion of this troublesome issue since even recognition of a government does not imply moral approval. The very notion of a Papal Concordat, while by no means the same thing, should illuminate this obscured issue. Nor would approval, however much we personally dissent, constitute a moral fault. We do dissent but our dissent represents an opinion on a political matter. We cannot bring ourselves to accuse of sin the citizen who believes such recognition would be the answer to our present impasse in the Orient.

One devoutly hopes, also, that we are not so unsure of our participating students to believe them susceptible to Communist propaganda heard rather incidentally within the academic limitations of a debate. Or is there an assumption lurking here that our students are incapable of weighing issues, listening critically, judging independently with a modicum of success? We sincerely believe that Catholic educators take a brighter view of their educands. If they do fear for the intellectual integrity of their students then let us all be very much afraid rather of the present situation in Catholic education. Let us then debate a larger issue —what can be done to make "Catholic" education Catholic?

We are not, we confess, greatly interested in what the Communists might do with the fact of the debate. After all they make up immense and monstrous lies out of whole cloth. Take the canards about biological warfare as a sample. No one over here can inhibit Soviet propaganda; at best our propaganda can counteract it. Hence to write "For even a small segment of American college students to rise at this time to the defense of this Communist government would be sweet music to the ears of Moscow and Peiping" is neither here nor there. In the first place, this is not a "defense" but a debate after all.

Free Inquiry

Donald McDonald did well, we thought, to recall "the Catholic intellectual heritage of trained but free inquiry" since this seems to have got lost in the shuffle. Here, then, is a chance to show our contemporary American non-Catholics what that means: to proclaim in the twentieth century the

thomistic principles of the thirteenth.

Did St. Thomas doubt the existence of God? One need only open the First Part of his *Summa* to see that he dares to raise the question of His existence. Worse yet, he begins the discussion by commenting impersonally and unemotionally: "it seems that He does not . . ." At least from his time on and following his example, Catholic students have utilized this method—which is essentially that of the debate—and examined this question which is of supreme importance the better to grasp at least "per speculum et in aenigmate" the one essential truth and the fountainhead of all the rest.

It is likewise that same St. Thomas who warns us against giving bad reasons for a good cause lest they lead to a mockery of the Faith, for one's opponents seeing their insufficiency are only confirmed in error.

Presently, and more so than ever in the past, we need precisely an intellectual not an emotional approach to our problems. It is the intellect which is threatened. We are fighting a "war of ideas" for ideas and ideals.

Said Archbishop Cushing of the situation in the modern world: "I anticipate that the trials and testings of the future will be more, rather than less severe than those of the past. As a result of them we may easily find our mere numbers shrinking rather than growing in some places as a result of the manner in which the war of ideas will reveal who are the real brethren of Jesus Christ and who are the lip servers and the superficial.

"The philosophy of sensualism will seduce many whose softness will cause them to quit a church that teaches purity, self-discipline and generosity. The cult of what is called 'democracy,' transferred from the realm of politics where it belongs to the realm of religion where it is as much out of place as Fascism, Czarism or Caesarism, will probably cause many of the confused to desert in the name of political loyalty . . . In other words, personal immorality in some, political confusion in others will cause the lukewarm and weak of faith to desert in time of trial."—G. J. G.

After Twenty Centuries

"1,400,000,000 people have never in their lives heard of Christ as their Redeemer, and all this despite the fact that 20 centuries ago He left strict orders with His followers to preach the Gospel to every creature."—**Bishop Wright.**

Communism In France

Stephen J. Roche

Similarities between "them" and "us"

MY last St. Patrick's night in France in 1950 is ever present in my thoughts. But of that anon. I had known France fairly well due to my many visits there between the two wars. I was enraptured with its natural beauty—this other Eden, its variegated climate, its medieval cities, towns, and hamlets, its public monuments, churches and abbeys, its people's gaiety and last, but not least, its unique cuisine. But when all is said and done, I was only a tourist seeing at most only the exterior, whilst the intimate life of its people, notwithstanding all my reading and a knowledge of the language, remained a partially closed book to me. However, in 1946 I went to France to live and teach there both in colleges and seminaries and gradually found, to my dismay, that I had to correct all my previously preconceived opinions and ideas about the French people.

The year 1946 just after the Liberation was certainly not the auspicious moment to assess my valuations. Life there seemed all topsy-turvy, food was still very scarce, the wear and tear of the Occupation was only too evident, and law and order at a discount. The ordinary folk with whom I came in contact daily were in a very disgruntled mood and blamed all and sundry for the many disasters that had overwhelmed their country, but what really terrified me was that up to that moment all I knew about Communism was a mere theory or ideology, but now I was breathing for the first time, daily and hourly, its atmosphere.

I could not avoid it, whether I happened to be in city, town, our countryside. It was like a noisome smell that clung to me like unwashed linen. I was told that one in every four was active or a fellow-traveller of Communism. My clerical collar seemed to be the proverbial red rag to the bull in the poorer sections of Paris, Toulouse, and elsewhere, in third-class railway carriages and in the poorer restaurants. When, willy-nilly, I got mixed up in an argument, and in most cases with folk who lacked my opportunities for learning how to reason, or the benefits arising from travel, I was outclassed or at least I felt so every time. They seemed to have chapter and verse to gainsay every proposition I advanced.

The Genius Of The French

The French, as we all know, possess two wonderful gifts or-

Father Roche died toward the end of November. Please keep him in your prayers.

facilities. Their language is logical, clear, and precise and lends itself admirably to what they possess in a supreme degree—the gift of abstract ideas. It was a Frenchman, De Tocqueville, who wrote over a century ago *Democracy in America* and that has remained a classic ever since. No other interpreter of America, not Gratton nor Bryce, not Munsterberg nor Brogan, has achieved the aloofness, the objectivity, the serene impersonality that came naturally to De Tocqueville—and what he had developed to such perfection, his fellow-countrymen today possess in varying degrees. The ordinary Frenchman whether laborer, farmer or artisan, really regards the Anglo-Saxon as rather a clumsy, loutish sort of individual, incapable of seizing an abstract idea and more incapable still of expressing it.

Communism is for him an idea, or a mode of life, or even a religion and because it is such, so invisible, so intangible, no material means whether they be guns or bombs can ever ultimately stay its progress.

Now St. Patrick's night 1950 brought all this very much home to me. I was living in a country town of about 8,000 inhabitants, and the local jeweler, a Swiss, invited me to dinner to celebrate my national Saint's Feast Day. It was a man's party, barring the jeweler's wife. There were six of us, one a locomotive driver, another a bus-conductor, a third a factory hand, all except the jeweler were active Communists. This I was to learn only later as our convivial meal drew to a close.

It was an excellent banquet, such as only a French housewife could produce, enlivened all the while with humor, clever hits at leading personalities and racy anecdotes of the Resistance. It recalled to my memory the memorable lines of Belloc:

"Where'er a Catholic sun doth shine
There's plenty of laughter and red wine,
At least I have found it always so,
Benedicamus Domino!"

"You" and "We"

Then suddenly, after three hours of feasting, the whole tenor of the conversation changed and was switched on to the subject which had become a nightmare to me—Communism. They were all agreed that they liked me personally. I was a good mixer, nevertheless, as a Catholic priest each and all would glady cut my throat, once they seized the reins of power.

"You" and "we" said the locomotive driver "have many things in common. You are universal, know no such thing as frontiers. You have even a universal language (L a t i n) which you use in official communications between your head,

the Pope, and your followers. 'Your religious orders, whether they be men or women, by their vow of 'poverty' have all things in common; as a historical fact your primitive Church practiced Communism, and by your vow of 'obedience' you are closely knit together. We are striving towards that ideal but have not reached it yet.

"You receive your guidance from Rome, we from Moscow. Not that the name Rome or Moscow has any particular significance—it might easily have been Jerusalem or Antioch for you as it might have been Paris or London for us. As Rome is your center, so Moscow is ours, because our ideology or religion, call it what you like, had its origin or was first made a working reality there. The result is that neither you nor we can give full allegiance to the country of our origin. In each case it is an 'imperium in imperio.' (These are my words.) When there is a conflict of loyalty to our native country and our loyalty to the country from which our ideology comes, we obey the latter—so do you," and to prove his point of view he brought forward specific facts.

"Your laws on marriage, for instance, are in direct conflict with the laws of many States. A baptized Catholic, as I have been, who had married outside the Church, before the mayor, is from your point of view lost. Not only that, but a non-Catholic who marries a Catholic girl, if he wishes to have his marriage blessed by a priest to ease his future wife's conscience, has to abandon his natural right as head of a family to bring up his children in the religion or no religion that he deems fit. Again a Catholic cannot take an action in a civil court against a Catholic Bishop. If he should presume to do so, he is thereby excommunicated, whilst if he obeys the injunctions of his Church, he thereby abandons his right of prosecution given to him by the laws of his country.

"You say 'we proselytize but so do you, otherwise you would cease to fulfill the mission confided to you.

"The Great Forces"

"There are," he continued, "three great forces in the world today. Three C's—Communism, Catholicism, and Capitalism. Finally and inevitably you will be crushed between the two millstones. You state officially that Communism and Capitalism are each an 'evil,' but why excommunicate all and sundry who read and subscribe to Communist papers like *Humanité,* while keeping a blind eye to the Capitalist papers — like the *Figaro* and *Le Monde.* You reply that Popes in their Encyclicals have time out of number condemned the evils of Capitalism, but what Catholic Capitalist has even read these Encycli-

cals or even, having read them, ever put them into practice? We in France have had a sad experience of our would-be Catholic Capitalists and in the past have found your Church always on the side of the big battalions.

"If only 'you' and 'we' could unite or find some common ground to compromise on, we could with our mutual discipline, our mutual enthusiasm, our mutual flare for propaganda, we could overcome all opposition, smash through all obstacles and bring that peace to the world that Christ came on earth to give."

What arguments I employed to controvert such a travesty of facts, have no bearing on the question now. The feast that had begun in such a light vein, ended in more sombre colours. We parted the best of friends, we nodded friendly greetings to one another as we met haphazardly from time to time, but I could not help recalling later how other Catholic priests in France, younger than I, went purposely out in the world, worked in mine, factory, and along the docks of Marseilles, Cherbourg, etc., pigged in with their fellow-workers in the same lodging houses, sharing their joys and sorrows, all with the one purpose of gaining the masses to Christ, and how after an experience of five years, some of those young priests, in place of converting Communists to Christianity, were instead converted to their way of thinking!

Of the 117 priests who adopted this mode of life, 25% are said to have become themselves either militant Communists or abandoned the Church of their fathers, and the movement that began with all the enthusiasm of youth, with all the burning zeal of their priestly vocation, ended just recently in a dismal failure.

I am still at a loss to find out what there is in Communism that has this compelling force. Until the answer to that question is found, all our efforts collectively or individually will end in failure as did those of the Priest-Workers of France.

Best Sellers

The Library of Congress, I have been informed, lists the five men about whom the most books have been written as Jesus Christ, Shakespeare, Lincoln, Washington, and Napoleon, in that order, and while the first has a very large lead over the second, Shakespeare's bibliographical edge on Lincoln is not impressive, considering his two-century head start.—A. J. Liebling in **The New Yorker**

The Problem of Masturbation

Robt. P. Odenwald, M.D.

As the psychiatrist sees it

MASTURBATION refers to any kind of self-stimulation of the genital organs tending toward the production of an orgasm. This self-stimulation may be physical, such as manual manipulation, or mental, such as indulgence in sexual fantasies or salacious reading.

Masturbation is only one cause of erection in the male penis or female clitoris. Erection may also come about unconsciously and involuntarily from a number of causes such as pressure from the bladder, constipation, stimulation due to friction from clothing, emotional disturbances which seem to have no direct connection with the genitals, over-eating, glandular disturbance, or simply a sequel of normal sleep, i.e., tumescence.

Erection may occur very early in children, as early as two months in boys. This may result from various causes such as improper hygiene, pressure from clothing or bladder, or manual manipulation. The latter may occur quite by accident in the natural exploration of one's environment including one's body surface. Genital self-stimulation is not uncommon in children of about three, because this age brings heightened interest in the external organs of the body. Although such an erection may be accompanied by a vague autoerotic feeling, there is still none of the quality of real sexual excitement or of orgasm present. Consequently, we do not call this true masturbation even though it may involve self-stimulation.

It is even doubtful that a child has any specific sex awareness during these years. Obviously, no moral guilt is incurred by such actions if the child has not yet attained the age of reason. Parents should not become upset by such erections in their children, whether they are self-stimulated or the result of physiological or mechanical pressure. The parents should not use punishment or shame but should attempt to distract the child as much as possible from any self-stimulation. This may best be done by giving the child love and security, and by trying to occupy his time, especially during these moments when he is most likely to perform these actions. As we have said before, at this early age we do not consider these self-stimulatory activities to be acts of masturbation. However,

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Co-author of "Psychiatry and Catholicism," Dr. Odenwald is a practicing psychiatrist in Washington, D. C.

they must be discretely handled due to the possibility that they may carry over as habits into later years and then become firmly rooted once sexual gratification accompanies them.

Can Start Quite Early

Masturbation as such does not begin until about the sixth or seventh year when the feelings produced by manipulation of the genital organs become more characteristically sexual in nature. Even though orgasm is still physically impossible at this early age, one may still speak of masturbation, for the sensations associated with self-stimulation are sexually pleasurable.

Masturbation in this prepubertal age has three principal causes. It may be a carryover from uncorrected self-stimulatory habits of earlier years. The major effort in this regard should be to eliminate these habits in the earlier years before they become sexually gratifying. The second major cause of prepubertal masturbation is seduction by children of his own age or somewhat older or by adults. Seduction during this period is a danger which the parents should take some pains to prevent. Although these habits may frequently disappear when the child is removed from his harmful associates and is properly instructed, nevertheless they may persist in children with abnormal personality traits such as excessive mendacity or an aggressive, domineering disposition.

The following extreme case exemplifies the effect of environmental change on the masturbatory habits of a normal child before puberty.

Case 7. This seven-year-old boy engaged in frequent masturbation and coital attempts with his mother as a result of habits he had acquired during a necessary stay with his slightly demented grandmother. The mother experienced a great amount of anxiety and guilt for having allowed the boy to stay with his grandmother. Psychotherapy did not seem necessary for the boy, but the mother was advised of the course of action to be followed. Investigations made eighteen months later showed that the boy had ceased to masturbate and, as the mother said, had forgotten everything.

The third cause of masturbation during these prepubertal years is a psychological loneliness and emptiness in the child's life. Again the best treatment is prevention. But if the habit is already present, then the removal of the cause usually suffices to eliminate the habit. In a normal family with a happy and warm home life there is little danger of masturbation arising from this cause.

Changes at Puberty

When the child reaches the age of puberty—roughly be-

tween thirteen and seventeen—masturbation produces orgasm, the height of sexual excitement. Experience and statistics show that most children practice masturbation at least occasionally, if not habitually, during this period. It is perhaps less frequent among girls than boys, but still more common than generally believed. The extroverted personality may experience neither pangs of conscience nor psychic conflicts as a result of masturbation during this period. The introvert, on the other hand, may develop severe inferiority and guilt complexes which will exercise a pernicious influence on his life for many years. The sexual difficulties of the introvert, if not solved adequately and in time, may well be the source of neurotic disturbances in later life.

Since curiosity as to body parts and interest in body function are all that are needed for a youth to learn masturbatory practices, serious sex instruction must be given at this age. Curiosity and interest cannot be suppressed and *must not be denied.* Sex instruction must be given to alleviate these demands and to offset the danger of seduction by other boys or adults.

In the case of adolescents there is also the danger that masturbatory practices may be induced by accidental psychophysiological experiences such as depression. A vicious circle easily results: depression to masturbation to remorse of conscience back to depression and the cycle starts again. This cycle is most easily broken during the phase of depression. This is done by concentrated effort to bring cheer, peace, and a feeling of security to the afflicted adolescent. His depressed feelings must give way to happy confidence, and this is the job of all who have his welfare at heart.

Patience Is Essential

As in the prepubertal years, the practice of masturbation at puberty may also result from previous habits. This is generally the most difficult type to handle, because in spite of good intentions the force of a long established habit may be quite overwhelming. Patience on the part of those who would treat this problem is essential. They must continually instill new hope and courage into the youth who continues to succumb to his old habit.

One must be very careful in speaking about the abnormality of masturbation. Care must be taken not to suggest to these young people that they are mental deviates. While masturbation is always an objective moral abnormality, it is not always a psychological or personality abnormality. The frequency with which it is practiced certainly prevents one calling it abnormal.

There may be, however, circumstances associated with the masturbatory habit which in-

dicate an abnormal psychic constitution. If the fantasies and dreams which precede, provoke or accompany masturbation are of a perverse nature, some form of abnormality is indicated. Excessive masturbation may indicate a compulsion similar to chronic alcoholism or drug addiction. Symptomatically, temporary masturbation, as a relief of sexual tension, is less serious than chronic masturbation. However, the former easily leads to the latter, because sexual tension, once released, builds up again, and again demands release. As in alcohol addiction, a conditioned reflex is easily created, so that when tension arises again, there will seem to be but one means of release—masturbation.

Since masturbation is a reaction of autism, of introversion, it is a form of opposition to the environment, a flight from pain or discomfort into oneself. Because it seeks the bodily pleasures of love detached from the totality of love, it is a flight from reality. Retreat into oneself, flight from reality, opens the way for the creation of a fictitious world, a fantastic and sterile world in which one may lose the contact with reality so necessary for mental stability.

Adolescent and Adult Masturbation

After the turmoil of puberty has subsided and the psychosexual development gradually settles upon the opposite sex, masturbatory practices may continue in those adolescents who have not learned to control themselves. Chronic masturbation at this period may result from an earlier habit or may be due to a sexual hyperesthesia. In either case, there is the question not of abnormal behavior but of unbridled passion. However, post-puberal chronic masturbation may sometimes be psychosexually symptomatic of a narcissistic, homoerotic disposition, of infantile fixation, of abnormal fear of the opposite sex, or of morbid depression. To judge the abnormality one must consider the compulsive character of the practices and the content of the fantasies and dreams accompanying them. Impotence or frigidity in such individuals after marriage is another sign of abnormality. Chronic masturbation may arrest normal sexual development and cause impotence or frigidity, because masturbation is a narcissistic condition in which the object of satisfaction is exclusively the person's own body.

Psychological and Physical Effects

Relative to the psychological aspects of masturbation as practised by married adults, the distinction between temporary and habitual types should be repeated. Married people often resort to temporary masturbation when separated from their spouses for long periods. There are also married adults who

continue habitual masturbation in spite of every opportunity for marital intercourse. The latter is a sign of psychoneurotic disturbance usually involving deep emotional problems. In this instance, as in all cases where personality aberration is indicated, a psychiatrist should be consulted.

Case 8. This was a young married man, father of four, who had a neurosis regarding sex. He felt that sex was highly important in his life and that he could never be fully satisfied sexually. Along with this feeling he had a fear of becoming violent toward his wife and children. In reality he had married to overcome masturbation, and he had chosen as a wife a girl to whom he thought sex meant a great deal.

In recalling his childhood it seemed to him that the main problem in his family had been the fight against sex. His mother had left his father several times. When they were living together they slept in separate rooms. A maternal aunt, who had divorced her husband after one night of the honeymoon, lived with them. The patient's family was constantly making remarks about the obscenity of the world. Pregnancy was regarded by his parents from the sexual aspect alone and derogatory remarks were commonly made. He remembered that at the age of five he was rushed out of a theater by his mother, who was protesting loudly that such movies should be forbidden. During one of his interviews, this patient became extremely angry and shouted out, "All has been sex in my life." Later he mentioned that even in school he was so impressed by talks on the sixth commandment that he came to have no doubt that he would be condemned forever.

This case reveals a basic personality disturbance resulting from a negation of sexual feelings, an exaggerated fear of hell and punishment associated with sexual activity, and lack of proper sex education. For all practical purposes this patient had been told and shown that proper marriage relationships were evil. He still remembered how excited his very religious mother had been when a priest told her that refusal of regular marital relations was sinful. It was the only time that his mother was furious toward a priest. She kept saying, "He can well talk. He doesn't know what it is." This young man missed the example of a happy family life in which sex could be treated as a normal, God-given, life-giving function rather than being discussed as a sordid, shameful thing.

Besides his sexual difficulties, this man had anxiety neurosis.

(To be concluded)

The Parish Helps the Refugee

He needs work—not relief

James Magner, S.J.

FATHER PIERRE DE GOESBRIAND, a Jesuit priest who has been working for months among the Chinese refugees in Hong Kong and Macao, has written me several letters asking whether there isn't some way his brother priests in the United States can help his refugees.

Macao and Hong Kong are on the estuary of the Canton River where it joins the South China Sea on the southeast coast of China. These two cities (Macao is Portuguese, Hong Kong British) are little meccas of freedom for the Chinese who have had to flee their homeland since the Communists took over the government in China.

Official government figures say that 2.5 million Chinese refugees have come to these two cities. One million have gone on to Formosa and other places, but one million have settled down in Hong Kong and another 500,000 in Macao.

The normal population of Hong Kong is 800,000—you can imagine what the city looks like now as it tries to shelter, clothe and feed a million Chinese refugees. Father de Goesbriand writes that the refugees are living in doorways, in corners under stairs, on the porches that overhang the narrow streets, on the roofs, and in large squatter settlements of tiny huts built of scrap lumber, tin, and paper. Some are even worse off; some sleep in the streets, some in the bombed-out ruins left over from the war.

Food is scarce and insufficient. The best food goes to the wealthy few who do not mind paying high black-market prices. The rest — low quality rice, vegetables, and fish — is still expensive. Many of the refugees are undernourished and close to starvation. "I see it in the tension in their eyes," Father de Goesbriand writes me, "in their swollen feet, the sores on their skin, running ears . . ." Many are poorly clothed — there are the Chinese in rags, the half-naked children that we have all seen in the pictures sent out by the NCWC.

Relief Not Enough

Relief organizations and the Hong Kong government are doing a wonderful work in supplying food, clothing, and medicine, starting housing projects, and building hospitals and schools.

But much as Father de Goesbriand admires the work these relief agencies are doing, he realizes, as do the agencies themselves, that they are only

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Father Magner writes from West Baden College, Indiana.

providing the problem with a temporary solution. The problem will not be solved until the refugees are given jobs that will make them self-supporting, jobs that will enable them to build their own homes, provide food, clothing, and medicine for themselves and their families.

Most of these refugees left security and a degree of material comfort in China in order to save spiritual principles — to be able to worship God, to be free. Father de Goesbriand wonders how long they can hold on to these ideals when they are hungry, half-naked, living in huts, idle, eating only when the relief agencies have food for them. Will it be long before they begin to think that they could live more like men under Communism?

A steady dependable job would restore their manhood and their personal dignity, but the rub is that there are no jobs for them in Macao or Hong Kong. Since the embargo of 1951 there is little trade with China; because of the trade laws and the high tariffs there are no markets for their products in the Western World. Factories cannot enlarge and employ more men unless there are markets for the products they produce.

Father de Goesbriand is doing what he can. Many of the refugees with whom he works in Macao can paint and do needle work. For these he would like to find markets for their products, and here, perhaps, his brother-priests in the United States can help him.

Chinese Paintings

Among Father's refugees are a number of artists who do paintings in the Chinese style in water colors or oils, on both paper and silk. I have seen some of them — their unusual colors, their simplicity of design are very striking. Besides subjects from Chinese life, these artists do paintings of Our Lady, the Nativity, the Way of the Cross, the Crucifixion. They also paint lampshades.

These paintings would make not only a valuable but also an unusual prize for a parish drawing or a parish bazaar. The artists will do any subject requested, secular or religious, the size wanted, on paper or silk, or on a lampshade.

Hong Kong dealers will pay, usually, only $5 for these paintings. In charity we should pay more; but since these paintings used to sell at $50 and up in Hong Kong before 1947, at twice or three times the price they would still be inexpensive from the parish's point of view. The fact that they are originals and not copies, that they are oriental and unusual, should make them attractive to people attending parish socials and bazaars.

Many of the refugees have

been taught to do embroidery and fine needlework. These products might also be used as prizes at parish drawings and socials. But what might be more important for the parish, these workers can make altar linens and Mass vestments. An attractive feature of the vestments is that they are made of silk, and silk in Hong Kong and Macao is inexpensive. The price of the finished vestments would be very reasonable — cheap, even, by our price standards here in America.

An Activity

Father de Goesbriand also made a request for clothing, used clothing—sweaters, underwear, stockings, etc., things his refugee workers can repair and sell to the poor in Macao and Hong Kong who need clothing and cannot afford to buy new garments at regular market prices.

In many parishes there may be a mission society, or a Ladies Altar Society, or a sodality that is looking for a new project or activity. This might be the thing they are looking for. Members could collect used clothing from friends and send it to Father de Goesbriand. Or, in large cities, members might contact the clothing factories and see if some arrangements could be made to have defective articles of clothing donated to their cause.

An original Chinese painting, or a piece of Chinese needle work, could easily be an unusual feature of a parish social or bazaar. Silk vestments from Macao could be both an economy and a luxury to a parish. A clothing drive could revitalize a parish sodality or a parish mission society.

But an order for a painting or a set of vestments, or a shipment of used clothing, would certainly help restore the personal self respect of the refugees and keep Communism from spreading to Macao and Hong Kong. Father Goesbriand's address is:

Rev. P. de Goesbriand
Casa Ricci
Lagro S. Agostino
Macao, via Hong Kong

By airmail it takes only ten days to send a letter to him at Macao and to receive an answer.

Calls For More Controversy

There is no question but that the Catholic Press would be more effective if it engaged a little more in controversy on debatable subjects. Its columns would attract more interest if it were a bit more daring in the discussion of problems of our times which are debatable.—**Cardinal Stritch, May 13, 1954.**

People's Ex-Padre

David Beaton — *"The Nation" didn't like it*

"THE sales lady was almost insistent that I buy the book," said a Catholic friend of ours. "She showed me what I thought were endorsements from *The Catholic World,* OUR SUNDAY VISITOR, *The Saturday Evening Post* — all in high praise of Rev. Emmett McLoughlin. These were on the dust jacket of the back; and on the front was another blurb that caught my eye: The autobiography of one of America's most noted Franciscans and something about a spiritual pilgrimage."

I asked my gullible friend if she had not been a bit startled to see a picture of Rev. Emmett McLoughlin on the cover attired in lay clothes. She had—a bit. And hadn't she riffled through the pages and come upon a picture of "Mr." and "Mrs." McLoughlin? She had not, till later. But she had noticed a picture of him in Franciscan robes and another one of him vested for Mass with a couple of altar boys on each side. "My! Was I surprised when I started to read it" she exclaimed.

"It" was *People's Padre* by the renegade priest, Emmett McLoughlin. The "endorsements," of course, were old ones that dated back to the now dead days when Fr. McLoughlin was apparently doing really priestly work among the poor as a Franciscan in Phoenix, Arizona; though his worried superiors were beginning to have gnawing fears about the quality of his mercy. It seemed to be showing signs of "strain," Shakespeare to the contrary notwithstanding.

As to my friend's buying the book in the first place, I privately felt that she had wanted to be taken in, was neither gullible nor stupid so much as aroused to a pitch of overpowering curiosity by a clever come-on. The advertizing is, indeed, intended to deceive. It is the first piece of deceit in a tissue of lies.

People's Padre purports to tell the story of a "man whose most burning desire was to spend himself to bring health, hope and purpose to other human beings who had none of these things" (publisher's blurb). As set down by the author or ghost writer (we will return to this point) it is the plain unvarnished tale of young John Patrick McLoughlin (named Emmett in religion) who entered the Franciscans and was ordained in 1933 after twelve years in the seminary and novitiate. These silent years become significant only in retrospect.

It was his fourteen years on the South Side in Phoenix that

brought him some measure of fame. During this time (almost single-handed except for some non-Catholic aid—as he tells it —and a large amount of Catholic opposition) he succeeded in founding St. Monica's Hospital, an interracial center in one of the worst slums in the U.S.

Lots Of Publicity

His efforts were well publicized. *Time* wrote him up, in part, as follows: "Soon young Father McLoughlin began to be almost as well known in Phoenix as the mayor. He organized a slum clearance campaign and wangled federal funds for three housing projects. He started a church for the poor. He persuaded Mrs. Roosevelt to make a special trip to Phoenix on behalf of the project, and in 1943 a 232-bed St. Monica's Hospital was built at a cost of more than $500,000. Father McLoughlin served as superintendent. He was also chairman of the Phoenix Housing Authority and secretary of the state board of health."

No slight achievement for a young man! He must have been everywhere. "The busy priest had little time or patience for formalities. Mostly he dressed in slacks and a sports shirt, and wore his priest's habit only on formal occasions. . ."

This also is the period referred to by the "endorsements" on the cover. Among other Catholic papers and magazines, *The Brooklyn Tablet, The Register,* and *St. Anthony's Messenger* bestowed generous praise on him. Nor is there anything surprising in this; for, to all appearance, he was a true son of St. Francis, in a well established Catholic tradition, practicing the corporal works of mercy and implementing the great social encyclicals of Leo XIII and Pius XI. Let it be said parenthetically that we have no reason to doubt his sincerity for a considerable portion of this period. He was, in words he grudgingly applies to others now, one of those "sincere priests within the fold" who "are doing mighty deeds of good, comforting the sick, helping the poor, consoling the bereaved."

Unfortunately, this is one of the few kind things he can say about the Church he deserted. In fact one might easily write the rest of the book without troubling to read it and from a scant knowledge of the old stories of other renegades. His neighbors became more and more jealous and embittered; his superiors cracked down on him peremptorily and without cause; his eyes are opened to the hypocrisy of fellow Catholics and particularly of that awful "hierarchy"; he begins at long last to see what the Church *really* is. With admirable fortitude and at great cost and recriminations he makes his decision to defend the truth. He marries, and, of course, he writes a book.

Or did he write it? Naturally it would be impossible to prove that Beacon Press, which puts out Blanshard's stuff, had some ghost writer supply the calumnies against the Church, the distortions and falsehoods. But one almost hopes so, rather than believe that Emmett McLoughlin should be considered not an unfortunate derelict for whose return we pray but possibly a demonstrable liar who first may need psychiatric attention.

We refer to things like this: that "The Roman Catholic Church teaches — despite the American Hierarchy's protestations to the contrary—that only Roman Catholics can enter heaven . . . When (the priest) denies in Catholic publications and before his faithful that this is an official doctrine, he speaks falsely." There are many other things not quite so sharply delineated which he claims to have remembered from his own education; that non-Catholic children being neither Irish nor Catholic "had only a remote and dubious chance of reaching heaven"; that "the faithful do consider Mary divine"; that his concept of the rights of man "faded away under the constant repetitions of the teachings of Thomas Aquinas and the moral theologians." There are quite patent travesties on his seminary days. There is a caricature of the Catholic notion of sin which he claims to have found in moral theology that rather suggests Luther's notion of human depravity. In the field of Church history he does make this contribution: he tells us that Francis Xavier was "the founder of the Jesuits!"

Munchausen?

It is hard to believe that any priest, however, ignorant or blinded and hurt by real or fancied wrongs, could write this kind of thing. It is beneath a college graduate or an average high school student; certainly inexplicable in one who prides himself, as does McLoughlin, on his scholastic record and his knowledge of the philosophers, including Schopenhauer, or did he mean Munchausen?

In any case this is the story of the self-styled People's Padre. One might feel silly even arguing the points he alleges against us. One knows that bigots will not listen and that bigots are the ones who push the sale of the book. One thing of note. Some of our Catholic people are getting it and talking about it and some whose faith is weak are beginning to be hurt by it. This we know from experience—even in the short time since we began writing this little account of the sad story of the *Padre,* we have heard more and more about the book and about how it is getting disseminated. To our surprise and, occasionally, sorrow, we have been asked silly questions that rose from its perusal.

Naturally it will be difficult to answer false charges of such a nature; but we are happy to pass on the impartial judgment of a magazine that, if anything, is not impartial about the Church generally. Said *The Nation*:

"*People's Padre* is one side of a complex story. One gets but brief glimpses of the other side in its pages and it is certainly not up to a non-Catholic reviewer to evaluate either on such partial evidence. Nevertheless, it must be noted that Father McLoughlin had taken a vow of obedience to the Franciscan Order, a vow which he evaded and then broke. His pride in his hospital is understandable, but it *is* pride, an attitude unbecoming to a religious. He admits encouraging practices contrary to the teaching of his church while he was a priest.

"Most readers will sympathize with Mr. McLoughlin's spiritual struggle. The less impulsive will tend to be a little wary of his 'exposures' of the horrors of Catholicism."

We are indebted to *The Nation* for this much at least.

Lay Apostle

A Lay Apostle, Mr. Raymond Cameron of Detroit, has developed a practical manner of distributing Catholic literature and helping poor missioners all in one operation. For thirty years he has been supplying missioners with extra copies of the **Sunday Visitor.** With the cooperation of Detroit pastors, he began in 1924 collecting and mailing copies left over in churches; when parishioners bought up all copies, Mr. Cameron took subscriptions to the paper and sent them to his mission friends at his own expense. He has sent out over a half million copies to missions in the Philippines, Tennessee, Alabama and Texas. His charity and apostolate do not stop with this however. Recently, Mr. Cameron has been distributing Catholic papers, weekly at the homes of non-Catholic neighbors. His "paper-route" covers five blocks. After leaving his papers for about a month, he follows up with a personal call on the neighbors. He explains his purpose—to help remove any possible misunderstanding about the Catholic religion and to promote goodwill, and asks if they would like the paper continued. Only a few have requested that it be discontinued. Some have even offered to pay for the subscription. To those who show a sincere interest, Mr. Cameron continues to deliver it weekly at his own expense. Later he invites his customers to attend instruction classes in his parish church.—**Mission Digest.**

Midtown Apostolate

Mr. William M. Queen

Progress report from Los Angeles

OUR LADY CHAPEL and Center on Flower Street is a "little one" among the humming towers of business and finance in downtown Los Angeles, but now in its fifth year it has become a virile factor in the Catholic life of the "City of Our Lady, Queen of the Angels."

Founded by Archbishop, now Cardinal, McIntyre early in 1949, as one of his first projects for the welfare of his new flock in the west, to serve a lately developed district of giant office buildings and hotels, remote from the old areas served by St. Vibiana's Cathedral and the historic Plaza church, the Chapel was just the sort of project to take priority in the future Cardinal's mind. He had brought with him from the other coast a keen understanding, based on personal experience, of the needs and problems of white-collar workers.

It is not difficult, in fact, to discern a providental design working itself out through those demanding years of a New York boy on Wall Street, patiently awaiting God's hour in which to claim his priestly destiny. And when that destiny had unfolded itself into the fulness of the episcopal dignity, Bishop McIntyre remembered his one-time companions on "The Street."

He could recall how hard it had been for him to serve Mass daily in his parish church, how rare to capture through the day a fleeting moment with his Changeless Friend, while performing the errands of a Mercury amid the restless intricacies of the financial mart. He had seen, in the deepening sympathies of his awakening vocation, how all but impossible it was for many of his office fellows, brought up on deficient diets of indifference and unbelief, to find their way to God at all in such a maze. Here was a desert that cried out for an oasis to serve wayfaring souls.

As Auxiliary Bishop under Cardinal Spellman, therefore, such reminiscences impelled him to cherish in a special way, among all the tasks confided to his care, the Chapel of Our Lady of Victories on Wall Street. It was a red-letter day on the Bishop's calendar when in October, 1944, he celebrated the first Mass in the temporary chapel. An even happier occasion was when, as Coadjutor Archbishop of New York, he again offered the Holy Sacrifice in the completed edifice. Memories of that event were still

glowing in his mind when early in 1948 the Holy See named him Archbishop of Los Angeles.

In the swirling traffic and bouncing energies of his See city, Archbishop McIntyre could sense problems analogous to those he had known in his native New York. Downtown Los Angeles, it was clear, needed something similar to the Wall Street Chapel. Many years might be required, even in this city of fabulous statistics, to match the records of Our Lady of Victory, but the Church uses no adding machine in her computation of souls. Time is too brief, eternity too long, for her to wait!

A Midtown Chapel

Before a year had elapsed the Archbishop had dedicated Our Lady Chapel and Center in a strategic location. It was a significant event. Here was not only a place of adoration in the commercial heart of the city, but an "angel" with many hands, equipped to meet the spiritual needs not only of the army of workers around about, but also of the visitors whom war or commerce would bring within its sphere of influence. Chesterton, Belloc, Undset, and other men and women of letters, would nod a welcome from the windows of a well-stocked bookshop, while courteous attendants would wait within to answer questions. Upstairs, the U.S.O. would be host to young souls in uniform. And for the question of questions, a priest was assigned with the sole duty of shepherding this volatile "parish."

The priests, with the business men and women who came to their aid, soon found that their nets had been cast in waters teeming with souls in need. Unbelievers, doubters, laggard and lapsed Catholics, and young men and women in such trouble as they might not have had, in the first panic of their fall, the courage to reveal to their own pastors, discovered behind the Center's cool, inviting air of businesslike detachment, the ancient warmth waiting to dissolve their fears.

The parish will always be, of course, the normal center of the Christian life, but just as the Church follows with motor chapels and portable altars the souls whom economic stress and international strife have taken from the normal pastures, so is she alert to the special needs of those who spend most, if not all, of their waking hours among the material values of downtown.

Admittedly the chapel in the mart is a "trap," designed to catch pedestrian souls and set their feet on the "street called Strait," but it is an honest snare, for the image of Our Lady in a niche over the en-

trance serves notice that Love lies in ambush within.

The First Timid Interest

An impersonal q u e s t i o n, timidly asked, has been, for many, an electric eye, opening the portal to eternal verities. Some inquire about the author of a book, to reveal at last their hunger for the Author of Life. So numerous have the questions become that with the beginning of 1954 the columns of the official paper of the Archdiocese, *The Tidings,* have been thrown open to the director of the Center, Father John V. Sheridan, to make its information service available through a weekly Question Box to many who cannot come in person, and to many others who, with the diffidence of "strangers," will not.

Questions trivial in themselves have frequently led to conversions. They have been elicited in innumerable ways, and sometimes are brought to the Center for solution, after having arisen casually during "coffee break." Bacon and eggs on Friday, ordered inadvertently by a Catholic at a nearby lunch counter, where daily communicants break their fast after Mass, caused a spirited discussion on the proper way to deal with the offending dish. It had been taken for granted that all the breakfasters had come from the Chapel, until a Methodist woman intervened with a rigorous opinion in the best Wesleyan tradition. She soon found herself involved in a vigorous, if amicable, argument with Father Sheridan, who happened to be present. He was the first priest to whom she had ever spoken, and the "felix culpa" led eventually to herself and her husband becoming Catholics.

Over and above all this, the Chapel and Center has given heart-filling avocations to hundreds of Los Angeles men and women, from executives' desks to the lowliest posts in the business world. The daily Mass at noon, the earlier Masses on holy days, the ever-open chapel, with its frequent devotions, have been for practical Catholics, whose practice had been a halting one in the inexorable march of trade, an invitation to a richer life. And from the first the Chapel has been insistent in its plea for their active participation in its apostolate.

The men of the Center, who were from the beginning a mainstay as ushers, Mass servers, and liaison officers between the Chapel and their less ardent associates, soon organized into a Catholic Center Club, to discuss Christian social principles and the ways and means to put them to work in office and plant. Out of the "entente cordiale" established between the Center and the business men and workers of the neighborhood has grown up a distinctive feature in its program—the

"Company Mass Schedule." Each day the noon-day Mass is sponsored by a group from one of the industrial and financial offices, hotels and government agencies served by the Chapel. With company cooperation the zealous sponsors do much to make Our Lady Chapel and its facilities known, and help to realize the Cardinal's hope when it was founded, that it would make "Our Lord a Neighbor to His people." The "altar boy" of the day is one of the sponsoring group, frequently an executive, and more often than not he shares the privilege with a young man in uniform from the U.S.O. upstairs.

The women, equally active from the start, did not band together until early in 1953, when the news flashes from Rome of their Archbishop's investiture as Cardinal sent them, along with hundreds of thousands of fellow "Angelenos," into a tailspin of joy, from which they emerged, proudly styling themselves the "Cardinal's Helpers."

That was all very fine—until the Shepherd sat down to breakfast with the Helpers. Then they lost their name, to gain a new one. After thanking them for wishing to be his aides, the Prince of the Church gently suggested that they become "Our Lady's Helpers," instead, and let him help, too. "Our Lady's Helpers" they've been ever since—the Cardinal and they!

Religion Today

Twenty-five years ago, traditional Christianity seemed to many an American intellectual to be rolling up the scroll. The Good Life was a matter of well-planned getting and spending, and all the answers were to be found written down, from Hegel to Freud to Keynes. Professor John Dewey and his fellow philosophers were preaching a heady trial & error pragmatism. The up-to-date intellectual was so uninterested in Christianity that he rarely found it worth while even to be anti-religious.

Today in the U. S. the Christian faith is back in the center of things, with an intellectual respectability that has not been accorded it in generations. Membership in U. S. churches has risen almost 70% in a generation, outstripping the population increase by 2 to 1. Bestseller lists are crowded month after month with books with religious themes. The seminaries are crowded with the kind of young men the secular world competes for. Even among the skeptical, the Western world considers the question: Is it possible that Christianity is really true, after all?—**Time**

A Tribute To My Housekeeper

Father "Z"

Martha's hands—Mary's heart

IN this wonderful era of books and education, every field of endeavor has been deeply penetrated by a probing public, to find the "whys and wherefores." The monasteries and convents have been invaded and asked to write books and articles to enlighten the people on the way of life of monks and nuns, and what could prompt them to live this "unnatural" way.

There is yet another strange vocation which could bear a better understanding. It is that of housekeeper in our Catholic rectories. One has only to live for six or seven years in a series of parishes, watch and listen to the trend of thought and action on this particular subject, to make some definite observations. To the average Catholic in the parish in which she works, about seventy percent consider the housekeeper a "necessary evil" who is really draining the church treasury to the dregs with her monthly salary of fifty or seventy dollars, but who on the other hand is quite convenient to have around.

In case someone loses something at eight o'clock Mass, the housekeeper who has nothing else to do, can go over and crawl under all the pews to retrieve it and put it into the church safe until next Sunday when said loser will call for it. Or she can say the Mass responses for the server who doesn't want to get up for Mass, and then she can light the incense and get things ready for Benediction which will follow immediately after this Mass. Or she can go down to the parish hall kitchen and see if Mrs. X left her green dish with small red dots and large yellow dots on it, somewhere in the thousand dishes that are down there, because Mrs. X just can't sleep until she finds that dish. The rectory should be spic and span at all times, whether there are tools to clean with or not. When the visiting clergy come for a meal, there should be a good meal cooked in one secondhand kettle, with an ill-fitting lid, and served on a few secondhand dishes, but somehow she should be able to do it, because "aren't we paying her a good salary?"

(She helps with all the parish money-earning projects, but does anyone go over to the rectory to ask if anything is needed for the kitchen or linen closet?)

About twenty-five percent of the parishioners consider her an "unnecessary evil." To them she isn't needed, because the parish could save the amount of her salary, and the only reason she is there is the fact (so they think) that now at last she's found a home, and she never ate such wonderful food until she came to this parish. There

isn't enough for her to do and as a result she spends most of the day sleeping.

Ample Virtue Required

About five percent of the parishioners can see over and above these opinions and they recognize a real vocation and a definite apostolate. The woman who wishes to be a rectory housekeeper, first of all must have almost a perfect sense of humor in addition to a love of work, prayer, and penance, because these will be her lot and her means of glorifying God and working out her salvation. Because she is a servant of the parish, her charity must be boundless, and no matter if the back aches, the feet hurt and the head swims, she is expected to carry out the last errand of the day as cheerfully as she did the first.

She sees that the rectory is kept clean and home-like because the priests can work better where everything is clean and orderly, and in every season, any day it bears public inspection. She is expected to be an excellent and versatile cook. Because of necessity the food budget is meager, the unexpected guests and "the knights of the road" frequent, and the "least of these brethren" is never turned away hungry. She knows how to be a firm laundress and turn a neat stitch in darning the pastor's socks or patching his ragged cassock. She has to have a pleasant telephone voice and be a shock-absorber between the caller and the pastor when taking and delivering messages.

To say the least she must be a diplomat par excellence. Many housekeepers help the pastor with office and secretarial work during the times of the year when that work is particularly heavy. Especially in small parishes and in mission parishes, the housekeeper helps with choir work and the teaching of catechism to the children. If she doesn't launder all of the church linens, there are always a few pieces that the Altar Society forgot, or something to mend, and the inevitable dead flowers to carry out of the sanctuary. In her "spare time" she makes new altar linens. No matter how many of the above mentioned duties are the obligation of any one housekeeper, her day is full of interruptions. This wonderful food which she eats is maybe the burnt toast which she left in the toaster too long while she answered the door bell or the telephone. No matter how well she plans her day, the telephone and door bell tear her plans to shreds, but the general appearance of the day must go on, and each caller be given the same attention and courtesy he would get if he were the only caller of the day. She gives to God and to her employer, the pastor, and to the parish in which she works, her whole-hearted self, and many times she does not get in return

the wage that God's justice demands she receive.

Many Consolations in Return

There is recompense for this work, not in the meager wages, but in the joy of living near the Blessed Sacrament, the privilege of serving "Another Christ" and conversing often with him, the gift of Holy Mass and daily Holy Communion, the pleasure of having house guests who live close to God and in knowing that they remember her in their prayers. Her day begins with the Holy Sacrifice of the Mass, where the apprehensions of the day are laid at the feet of our Blessed Lord in the renewal of Calvary, and discussed with Him in the intimacy of Holy Communion. Here she obtains courage to carry her cross cheerfully for another day. In the evening, again, the day is brought and laid at the feet of her King in the Tabernacle. He accepts it and fills her heart with joy.

She puts her full trust in God and knows that He will not be outdone in generosity. Many times her salary warrants nothing for doctor, dentist, hospital or the infirmities of old age. She belongs to no group or order who have promised the bare necessities of life and made provisions for her last sickness and burial. In carrying her cross daily, she stores up for herself treasures in heaven.

Every parish priest needs a housekeeper. A priest is ordained to bring the Holy Sacrifice of the Mass and the sacraments to the people and to live in the parish to which he is assigned so that he may be ready always to fill the spiritual needs of his flock. In order to do this as God meant it and as the priest knows he must, he cannot let housework stand in the way of promptly answering the calls and needs of the parishioners. If he is to fulfill his duties as God's ambassador, he cannot be bothered with cooking meals and washing dishes. Many priests do not have housekeepers because they do not want to ask anyone to work for the wages that his parishioners want to pay. In such instances the parishioners lack a real appreciation of a priest and his sacred office. They have become so mired in materialism that they have lost the perspective of their souls. It is true that some mission parishes are so small and poor that the pastor can hardly get his salary, but if the good women in the parish keep his place of residence clean, his laundry done and prepared food brought to him often, it will help to make his cross lighter.

There will always be women, who see nothing but "Another Christ" when they see a priest, and like Mary and Martha of old, they want to spend their lives as His servants working in the home of this man who goes about the world doing good.

They ask little for themselves, but their lives are a prayer that he may be a better priest from day to day, and that he may save many souls. The Rectory Housekeeper truly has a vocation, and though she has Martha's hands to fulfill her mission on earth, she has Mary's heart which "sits" at the feet of her King to fulfill her mission for heaven.

JULIE . . . Or Housekeepers are Hard to Get

"Do they really want me around here?"

Code and Cult

Joseph F. Marbach, J.C.D.

Questions may be submitted to the editors

FROM the Bahamas I want to ask this question. What is the origin and symbolism of the cross which a bishop puts before his signature?

The cross was apparently first the Greek letter "tau" which gradually changed to a cross. The "tau" was the first letter of the Greek word "tapeinos," meaning "servant," or "humble" as an adjective.

As Sipos wrote: "Crux ante nomen Eppi venire dicitur a prima littera vocis 'tapeinos,' quam vocem Eppi nomini praeposuerunt et est symbolum benedictionis." — *Enchiridion Iuris Canonici* (Pécs, 1936), p. 258.

It may refer to the origin of the expression used by the Popes: "Servant of the servants of God" in opposition to the titles of some rulers but in any event the present cross before the signature of the bishop means "the servant of the flock," and is a perpetual reminder to him of this fact. As Sipos also mentions, it is a symbol of the benediction the bishop imparts to the reader.

Sipos in his brief comment refers to the *Theologisch-praktische Quartalschrift,* 1903, 735, ff. The writer in this review stated: "From earliest times, it was the custom that the Greek bishops whenever they signed their names added another word (tapeinos) and that word was placed in front of the signature; it was either completely written out or just the first letter T (as the ancients expressed themselves). This custom in the signature was not unknown because Canon Law obliged all Catholic bishops to sign their names in all their writings. Also, in the West, this symbol of the Greeks could not be missing in any official Catholic writings of the bishops. The use of this sign continues to the present day by bishops all over the world.

"So, it may be assumed that out of this T in the signature of the bishops evolved a sign of the cross, as it is proven that out of the same beginning letter of the Canon of the Mass T (e igitur) a cross evolved, which little by little became a complete crucifix, and now parted from the text the whole page before the Canon in the Mass Book is a crucifix.

"The letter T in its evolved form is identified with the so-called 'crux commissa.' In addition, the sign of the cross was the only sure sign by which the bishop gives his blessing."

These thoughts of this German writer in 1903 about the evolution of the T to a cross in

the Missal are echoed in the article in the Catholic Encyclopedia under the word "Cross." This long scholarly article — well worth the time the reading takes (also the briefer article "sign of the cross") states in part: "Probably this cross in the Missal before the Canon arose from an illumination of the initial T, in the words: *Te igitur*. As Pope Innocent III writes: 'Et forte divina factum est providentia ut ab ea litera T (tau) canon inciperet quae sui forma signum crucis ostendit et exprimit in figura'; and Beleth further comments: 'Unde profecto est, quod istic crucis imago adpingi debeat.' The tradition is perpetuated in the picture of the Crucifixion which precedes the Canon in every modern Missal."

Another excerpt: "The Greek letter T (tau or thau) appears in Ezechiel, ix.4, according to St. Jerome and other Fathers, as a solemn symbol of the Cross of Christ—'Mark Thau upon the foreheads of the men that sigh.' "

And again: "Tertullian comments as follows on this text of Ezechiel: 'The Greek letter T and our Latin letter T are the true form of the cross, which, according to the Prophet, will be imprinted on our foreheads in the true Jerusalem.' Specimens of the veiled form of the cross are met with on the monuments of the Roman catacombs." Since the cross as we know it was too dangerous for public use, the early Christians used various "veiled forms" of the cross.

A glance at a lexicon shows "tapeinos" to appear in Mt. 11. 29: " . . . because I am meek and humble of heart . . ." We may conclude that the cross before the bishop's name is now a symbol for the expression "Your humble servant" besides a symbol of the Cross of Christ and a symbol of the bishop's blessing.

Perhaps some reader of THE PRIEST may have some data on the evolution of the cross used by the bishops before their signatures.

In the marriage of an Oriental man and Latin woman we have been officiating here in Bayonne, N.J., in the Latin Rite simply with the permission of the Oriental man's Pastor. The other day some priests said that such a delegation is not sufficient; since 1949 it is necessary to obtain delegation from the Apostolic Delegate for such a marriage. We have maintained that this would be the case only in the event that two Orientals or one Oriental and a non-Catholic wanted to marry in the Latin Rite church before a Latin Rite priest. As far as most of the priests know, no promulgation was made to the effect that the Apostolic Delegate must be be

approached in the mixed Rite marriage.

It is indeed a perplexing problem—and the cases of this are very numerous in the Eastern cities where most of the Eastern Catholics live.

Now it is the practice of Chanceries to write an explanation of each such case to the Apostolic Delegate — to explain why the marriage is desired in the Rite of the woman. If the explanation is reasonable, no doubt the Apostolic Delegate will grant a dispensation from the law which requires that in a mixed Rite marriage, the marriage is to take place in the Rite of the groom (Canon 88§3 of "Crebrae allatae").

As to the marriage of two Eastern Catholics before a Latin priest, the Pontifical Commission for the Code of Oriental Canon Law has given an official decision on May 3, 1953.

The question proposed was: "O. An verba can. 86 § 1 n. 2: '. . . sive contrahentes sunt subditi, sive non subditi, *modo sint sui ritus*,' collata cum verbis can. 1095 § 1 n. 2 C.I.C.: '. . . in quo (territorio) matrimoniis nedum suorum subditorum, sed etiam non subditorum valide assistunt,' ita intelligenda sint ut parochus et loci Hierarcha orientalis ritus valeant valide assistere matrimonio duorum fidelium latini ritus, itemque ut parochus et loci Hierarcha latini ritus valide assistere valeant matrimonio duorum fidelium orientalis ritus."

The answer: "Negative" — *Acta Apostolicae Sedis,* XLV (1953), 313. Cf. also *The Jurist,* XIV (1954), 78.

We have a Catholic girl in the parish, single and free to marry. She has been going out with this non-Catholic. He is unbaptized. He has been married to an unbaptized girl. They were married by a Justice of the Peace and the marriage was annuled civilly. Now this boy has received instructions in the Catholic religion. He is supposed to be ready for Catholic baptism. Now can anything be done? If so, what are the steps necessary and what documents are required? Would this come under Pauline Privilege or "in favorem fidei?"

It would be best to present this case immediately to your diocesan officialis. It is a case which comes under the wide view of the Pauline Privilege—that is, apparently he has grown interested in the faith after leaving his former wife. This case is processed as a Pauline Privilege case as both parties are allegedly unbaptized. It is however a difficult case because so often the parents and relatives of either or both parties refuse to testify, and so often these witnesses live far from any parish priest.

The investigations about the

non-baptism of both parties could begin at once; the interpellations are to be made to the former spouse only after the baptism of the convert. Of course, if the former wife says she is willing to take him back, the convert will not be allowed to invoke the Pauline Privilege.

It is well to instruct the convert *not* to secure any civil affidavits from the members of his family or the family of his former wife. The testimony must be taken by parish priests duly appointed by their Chancery to whom your official will send the usual interrogatories.

But most of all, we know you will remind the convert and your Catholic parishioner that the first marriage is apparently *valid*—the people seem to think it isn't valid if the parties are not baptized—and they seem to think there is something magical about the baptism of the convert—that the baptism "will take care of everything."

To repeat, a Pauline Privilege case is a very difficult case in practice.

Catholic Rome

No inquiry into the degree of religious observance to be found among the Romans can answer the question, "How Catholic is Rome?" Rome is above all else the See of St. Peter and the city of the Popes; a city which has had this continuous character for sixteen hundred years when in all else immense changes have followed one upon the other; a city which has never, since its temporal rule was taken from the Pope eighty years ago, had any unity in a political sense, and has none today; a city where the only and overwhelming unity is one in devotion to the person of the Holy Father, *defensor civitatis;* the capital of a nation for one lifetime but the center of the world from the earliest years of the Christian era and beyond; a city of churches where the churches are never enough; where the Victor Emmanuel monument stands today as the relic of an already vanished time, but where St. Peter's remains, meaning what it always meant, *urbi et orbi.*—**Tablet, (London)**

Complacency and Stagnation

Remember that complacency in a newspaper or publishing office is stagnancy. The moment we are satisfied with ourselves in the field of the Catholic Press is the moment when we begin to deteriorate. A holy dissatisfaction with what we are doing is a postulate for progress in our work.—**Cardinal Stritch. May 13, 1954.**

Book Reviews

Saint Pius X and Social Worship—1903-1953

The National Liturgical Week, Grand Rapids, Mich., 1953, Vol. XLI, 199 pp.

THE National Liturgical Week has become an institution and almost an immemorial custom in the life of the Church in the United States. Those who have been fortunate enough to attend these annual meetings bear witness to the deep impression that was made upon them by the men and women, priests, Sisters, and laymen who organize these gatherings and take part in the program. Certainly anyone who takes the trouble to read the bulletins as they appear must see what great progress has been made in the last twenty-five years. It is now most apparent to anyone with eyes to see that the liturgical apostolate is out of the cocoon stage, and its angularities and awkwardnesses worked out. It is hard not to catch some of the pastoral enthusiasm of a Hellriegel or a Reinhold when you read their words and see that they have the right idea. Surely one should not have to defend the principles that they set forth and act upon. It is largely a question of understanding — of clearing away prejudice — and of recognizing that here as elsewhere we begin to do by doing.

The "Proceedings of the Liturgical Week" place us at once in an atmosphere where all that is good and praiseworthy in the liturgical movement is accepted and enthusiastically embraced. It is heartening and stimulating to read. Monsignor Hellriegel's explanation of the Low Mass is alone worth the price of the book. How fortunate the parishioners of Holy Cross are to have a pastor who is so alive, so thoroughly equipped to make the Mass alive and interesting! It is so good to read someone who does not let us forget that the readings or lessons in the Mass are related to the Eucharist that follows. A simple and fundamental truth indeed, but how far we have gotten away from it! And what he says about the sermon at Mass needs to be said more often: that it is the preaching of the Gospel — Christ crucified, risen and *coming again*. Nothing more or less than that!

Improvement Suggested

Here and there this explanation of the Mass would be improved by bringing it into conformity with the findings of modern research, such as that embodied in Tungmann's "Missarum Solemnia." For example the Kyrie is no longer looked upon as "Trinitarian" invocation, but is seen to be Christological all the way through. The "cultores fidei" in the canon cannot possibly be any other than the Bishops of the Catholic world, in communion with the Pope.

Father Ginder gives us a fine conference on "Singing the Church's Music," witty, good humored and unanswerable. I say that because he has taken everything into account and given a

balanced, sensible treatment of a subject that is still exceedingly delicate.

Readers of *Worship,* now and when it was *Orate Fratres,* know what to expect from Father Reinhold, the inimitable H.A.R. Always scholarly without being heavy, clear-headed in his analysis of historical questions, refreshingly forthright in the expression of his opinions — which are most often not his *opinions* but solid judgments — his must ever be regarded as the most effective pen wielded in the interest of "matters liturgical." His paper on "Frequent Communion" is described here by Father Clifford Howell (himself a most accomplished and fascinating teacher) as "perfectly fascinating." This is only what we would expect from Father Reinhold — it is a stimulating and thought-provoking discussion of some problems that we hardly dare tackle as yet.

A review such as this cannot report in detail on all that such a book contains — that would be to reproduce the book itself. It is enough to say that there are fine papers on a variety of topics — The Mystical Body by Father Howell, on teaching the doctrines contained in Mystici Corporis and Mediator Dei in the schools by Sister Francille of the Sisters of Saint Joseph, on using the psalms as prayers — especially stimulating and challenging — by Father Barnabas Ahern, on "Things Pius X Would Wish to Have Seen" by Bishop Schexnayder, on "Pius X and the Restoration of Liturgical Life" by Father Leonard, S.J., on the liturgical work of the present pontiff by Father Carroll, and on evening Mass by Father Ehmann. This says nothing about the homilies given each day or about the discussions and questions (often very enlightening) that follow each of the papers. A reading of any or all of these will show that there is more than a little hope for the future of the liturgical apostolate in America. It will also show how far we have to go yet, in case we are tempted to be over-optimistic.

The Liturgical Week at Grand Rapids was dedicated to the then Blessed Pius X and his outlook on social worship was intended to furnish the theme. Happily the publication of the bulletin came after he had been canonized. It thus became in a special sense a commemorative volume — appearing in the year he was canonized, and expressing so well his great spirit. — William O'Shea, St. Mary's Seminary, Baltimore.

The Life of the Blessed Virgin Mary from the Visions of Anne Catherina Emmerich

translated by Sir Michael Pelairet

Templegate, Springfield, Ill., 1954, pp. xiv, 384, $3.75

EVEN in her childhood, Anne Catherine Emmerich (1774-1824) seemed to have visions of Our Lord, His Blessed Mother, and the Saints. On her entry into the Augustinian convent at Agnetenberg in 1802, she already showed remarkable charisms which she could not always conceal, e.g., levitation. When her convent was

closed by the French governmen+ in 1811, she being an invalid as a result of a fall, was taken to Dulmen and was bedridden for the remainder of her life. In 1812 she received the stigmata. She suffered much, not only from visions of the Passion, but also from accusations of imposture. The German writer, Clement Brentano, became interested in her in 1818 and for a period of years he tirelessly wrote down her visions. Anne herself related these visions only at the urging of her director and Bishop Sailer of Ratisbonne. As Brentano tells us in the preface of her visions of the Passion, she never claimed an historical character for her visions. Yet in spite of Brentano's assertion that the Passion visions are to be considered "at the very utmost as the Lenten meditations of a devout nun," it is obvious that we have here something that appears to be a narrative of visions.

Judgments on the authenticity of the alleged visions vary. We do not pretend to pass on them. Even in certainly authentic groups of visions, merely human elements sometimes creep in without any fault on the part of the seer. Whether or not Anne's visions be authentic in general, there are certainly some errors in them and they do not always agree with accounts given by other visionaries such as Mary of Agreda. Curiously, some points in Anne's visions have been shown to be correct by research.

It is best to read them with an attitude similar to that of one who reads an historical novel: we know that the main lines of the account are true (inasmuch as they retell the Gospels). Other matters are, for the most part, at least plausible and not out of harmony with what is known of the events described.

The present volume describes the events in the life of our Blessed Mother from the beginning to the return from Egpyt. Thereafter only her death, burial, and Assumption are presented. The remainder is to be supplied from the volumes covering the life and Passion of Christ.

A general lack of taste for vision-narratives will keep some from this book. Others will find that the profusion of detail given even on background matters does not fit too well with the style of meditation to which grace ordinarily moves them. But others again will find in this book many parts that will be very helpful to their meditation. — Wm. G. Most, Dubuque.

Psychiatry For Priests

by Herman Dobbelstein, M.D.
Tr. from the German by
Meyrick Booth, Ph.D.

P. J. Kenedy & Sons, New York, 1954, 144 pp.

A BOOK of this size must of necessity limit the extensiveness and the intensiveness of its discussion. Dr. Dobbelstein has restricted his treatise principally to a discussion of the psychoses with particular emphasis on schizophrenia and manic-depressive psychosis. The book is a non-technical presentation of these subjects with an attempt to acquaint the reader with the personality picture relevant to the major psychoses. Certain of the organic mental illnesses are also included.

This book is a proper attempt to substitute for a more thorough training of priests along the lines of pastoral psychiatry. Its brevity, its simplicity, its easy style are to its credit. These may induce many busy priests to read it, while a larger, more technical volume might only deter them. Through a combined use of case material and didactic discussion, one is able to draw a good mental picture of the major psychoses. There are some very practical suggestions made in each chapter and especially in the chapter on "Treatment of the Psychoses." The author has many helpful hints on how to deal with psychotic patients. His words of caution are well taken.

In a very limited way, the author outlines the relationship between religion and psychiatry. He also delimits the scope of each. Psychiatry "will not attempt to pass judgment upon the nature of sanctity" (p. 38). " . . . Thus a point is reached beyond which priestly aid has little effect. Only psychiatric treatment holds out any hope" (p. 47).

Dr. Dobbelstein's insistence that "Before treatment can be entered upon an exact diagnosis is essential" (p. 128) is rather an outmoded opinion. Even more out-of-date is his discussion of epilepsy, which is certainly not as disabling or dismal a disease as he pictures. His discussion of drug therapy is especially faulty. There are a few other minor errors which are not of such importance as these.

"The guidance of psychoneurotic cases belongs to the regular daily round of priestly duties" (p. 138). After this statement, the author exhorts priests to obtain adequate phychiatric knowledge for such a task. It may be more psychiatrically sound to say that without some such knowledge the priest would do well not to try to guide abnormal personalities other than to guide them to competent psychotherapy. — Robert P. Odenwald, M.D., F.A.P.A., Catholic University.

The Meaning Of Holiness

by Louis Lavelle

Phantheon Books, Inc., New York, 1954, $2.75, 113 pages.

THE late Louis Lavelle, successor to Bergson at the College de France, was a layman and philosopher. He discovers the meaning of holiness by analyzing people who are holy. In general the saint actualizes the potentialities inherent in each of us. Paradoxically the saint withdraws from the world but becomes the man most in harmony with the world; he has a simplicity of purpose but an endless variety of interest.

Unlike the hero who becomes a hero by infrequent violent acts of resistence against the course of events, the saint is a saint always. Unlike the sage who becomes a sage by adapting himself to the course of events, the saint adapts himself to the plan of God and events shape themselves to him. Unlike the scientist who fills his mind by stripping the world of mystery, the saint sees only miracle and mystery but understands the meaning of the world.

The second half of the book particularizes features of holiness by analyzing them as they exist in types: St. Francis of Assisi, St.

John of the Cross, St. Teresa of Avila and St. Francis de Sales.

Although the author makes reference to no standard theological works on the subject and infrequent reference to Scripture, he really builds on St. Thomas' axiom that grace imitates and perfects nature. This provides solidity of theme but freshness in detail. The book would be valuable for confessors and spiritual directors for two reasons. It gives clues which prove helpful in understanding otherwise obscure characteristics in the four saints mentioned above. It gives the director a feeling for individual differences within the general dimensions of holiness; feeling for a school or a program of spirituality is not sufficient. — John Fearon, O.P., Los Angeles.

The Rosary in Action

by John S. Johnson

B. Herder Book Co., St. Louis, 1954, pp. viii—271, $1.75

MR. Johnson writes as one who for a long time derived little profit from the Rosary. The situation began to improve when he realized that the Rosary should be *meditated on.*

In the belief that many laymen would welcome help in the matter, the author decided to write of his experiences, and share insights he has gained. Part One treats of the message of the Rosary. Part Two tells how to say the Rosary. And Part Three, comprising a full half of the book, provides meditations for each mystery. These are composed chiefly of comments on appropriate Scriptural excerpts.

The author's treatment of various topics shows that he has more than a casual acquaintance with history and theology. Perhaps certain sections of the book expose themselves to the charge of being preachy, verbose, or oversimplified; e.g., "France will rise when its Catholic faith rises again."

In general, however, *The Rosary in Action* should prove of value to many as a creditable guidebook to "Mary's Psalter." — Joseph Taylor, Baltimore.

The Epistles in Focus

by Brendan Lawler, S.J.

P. J. Kenedy & Sons, New York, 1954, pp. 167, $3.00

THE *Epistles in Focus* is a valuable and welcome aid to the interested layman who wants to know something more about these great pieces of Christian literature than he hears occasionally on Sunday from the pulpit when there are not too many announcements and the priest is in the humor.

It provides background material for a clear and appreciative understanding painlessly. Fr. Lawler avows that he does not wish to give too much help, lest (we assume) he intrude between the reader and the Apostle. In practise, this means that he does not overburden you with facts and theories but leads you naturally to a first-hand reading of the Epistles themselves after furnish-

ing you with sufficient material to make you ready for it.

A delightful book that we would like to have our people read and reread. Failing that, may we suggest that (where there is no diocesan sermon schedule) our priests themselves use this work for a series on the Epistles. You can hardly go wrong with Fr. Lawler as your cicerone. — J.B.

All My Life Love

A Commentary on St. Therese's Poem

Templegate, Springfield, Ill., 1953, pp. 56, $1.25

DURING the last four years of her life, the Little Flower wrote some thirty poems. One of them, *Vivre d'Amour* (1895), is the subject of this small volume. The original French is presented (fifteen eight-verse stanzas), along with a dexterous translation by Msgr. Ronald Knox. For each of these stanzas the Oratorian author provides a two-or-three-page commentary.

The poem itself is stamped with Theresian simplicity. As Father Day remarks, it is an epitome of her doctrine, her Little Way of childlike love. The commentaries underscore how Scriptural was the Saint's thought and inspiration.

All admirers of St. Therese will welcome this opportunity to refresh themselves in her spirit. Since the Saint was a nun, I feel that nuns especially are likely to find rich material for meditation in this devoted work.—J. J. Gallagher, Baltimore.

Evening Mass

by Gerald Ellard, S.J.

The Liturgical Press, Collegeville, Minn., 1954, pp. 90, $2.00

IN this little volume Father Ellard writes a commentary on the Apostolic Constitution *Christus Dominus* and the Instruction of The Supreme Sacred Congregation of the Holy Office. As the title of the book suggests, the commentary is principally concerned with the new legislation regarding evening Mass.

For many years, Father Ellard has watched with keen interest the growing movement for the restoration and adaptation of an ancient Christian usage, the evening Mass. As early as 1938, he offered to do a paper on this subject for the New Orleans' Eucharistic Congress, and since then he has frequently turned his attention to it in his writings. Thus, he was especially qualified to write the present book and could put himself to the task with genuine personal satisfaction.

Aside from its timeliness, there are other reasons why priests will want to have this book. It not only gives a practical explanation of the legislation contained in the Constitution *Christus Dominus* and the Instruction of the Holy Office, but it traces the remote and recent historical background of this epoch-making legislation. In the second chapter of the book there is a sample calendar of days on which a bishop of a diocese may grant the favor of evening Mass. Here 156 possible evening-Mass days are indicated. In the appen-

dix, both the Constitution and the Instruction are fully reproduced in the vernacular. Father Ellard concludes his book with a report on how bishops abroad as well as in our own country are making use of their new faculty and how Catholics the world over are responding to the opportunity of going to Mass in the evening. This report will prove both interesting and enlightening.—C. M. Peterson, S. S., Seattle.

Priests Are Like People

Cartoons compiled by
Eileen O'Hayer

Extension Magazine, Chicago, 1954, pp. 72, $1.00

FIRST it was the nuns who made cartoon history, then more nuns. Now for the second time the spotlight has been thrown on priests in an effort to eke humor out of the incidents in their daily life.

As a priest, this reviewer finds nothing to cheer about.

Some few of the cartoons seem to catch a really humorous situation, but most of them scarcely justify a weak smile. Again, cartoons that involve the altar, sacristy, sacred vestments and sacred vessels seem to be unworthy of a Catholic publishing house.

There are, unquestionably, funny things that happen to priests, or happen in their presence, but the humor is so frequently tied to personality as to be incapable of being re-created in a cartoon. Consequently the cartoon must seek its humor in situations juxtaposed to the priesthood, which is clearly not a fit subject for laughs. — Raymond Gribbin, Baltimore.

Our Lady Speaks, Thoughts on Her Litany

by Leon Bonnet

translated by Leonard J. Doyle

The Grail, St. Meinrad, Ind., 1954, pp. 283, $3.00

IF we wish to escape the deadening effect of routine in the recitation of familiar prayers such as the Litany of Our Lady, it is very beneficial from time to time to make a series of meditations on the words of those prayers. In *Our Lady Speaks,* Father Bonnet does us the excellent service of providing a complete set of meditations, on each invocation of the Litany.

The meditations are of moderate length, for the most part five or six pages each: thus the thoughts are developed sufficiently but without prolixity. Probably the outstanding merit of the book is the fact that it is well packed with solid dogmatic matter: all the principal dogmas concerning Mary are presented in a pleasant, nontechnical, but theologically sound manner. Those doctrines that are less well known to the faithful today — Mary's Co-redemption and Universal Meditation of all graces —are treated well. On the Co-redemption, the author adopts the obvious interpretation of the Papal texts, in the company of the vast majority of theologians, that Mary not only shares in the dis-

Continued on page 63

PUBLICATIONS DISAPPROVED

by the

National Organization of Decent Literature

JANUARY, 1955

Publications Found Objectionable For Youth By The Decency Committee

COMIC BOOKS

Authentic Police Cases
Badmen of the West
Beyond
Black Cat
Boy Comics

Chamber of Chills
Confessions of Romance
Crime and Punishment
Crime Does Not Pay
Crime and Justice
Crime Must Pay the Penalty
Crime Mysteries
Crime Suspense Stories

Dark Mysteries

Fate
Fight Against Crime

Girl Comics
Guilty

Haunted
High School Romances

Journey into Fear
Journey Into Unknown Worlds
Love
Love Problems
Love Romances

Mad
Mysterious Adventures

Nightmare

Out of the Shadows

Police Action

Radiant Love
Real Clue
Romantic Adventures
Romantic Confessions
Romantic Love

Sam Hill, Private Eye
Sensational Police Cases
Sorority Secrets
Shock
Strange Mysteries
Strange Suspense Stories
Strange Tales
Strange Worlds
Suspense
Sweethearts

Tales from the Crypt
The Hand of Fate
The Haunt of Fear
The Monster of Frankenstein
The Spirit
True Love Confessions

Uncanny Tales

Voo Doo

War
Warfront
Weird
Weird Adventures
Weird Chills
Weird Fantasy
Weird Mysteries
Weird Science
Weird Worlds
Witches Tales

POCKET-SIZE BOOKS

ACE PUBLICATIONS

Bad 'Un
Fear and the Guilt
Heat Lightning
Luisita
Open All Night
The Marina Street Girls
The Naked Fear
Will to Kill

AVON PUBLICATIONS

Amboy Dukes
Cry Tough
Dark Passions
Devil's Daughter
Enter Without Desire
Forbidden
Gang Girl
Go For The Body
How Rough Can It Get
I'll Call Every Monday
Intimacy
Laughter Came Screaming
Love for a Stranger
Make My Bed In Hell
Millie's Daughter
Naked Acre
Never Leave Me
Other Side of the Night
Rue Rigalle
Rusty Desmond
The Big Brokers
The Hoodlums
The Wrong Turn
Thunder Below

BALLANTINE BOOKS

Heyday
Summer Street
The Golden Spike
Tides of Time

BANTAM PUBLICATIONS

A Cry Of Children
Battle Cry
Clara
Flee the Angry Strangers
God Has A Long Face
Here Comes Joe Mungin
Lament for Four Virgins
Picaroon
Quick Brown Fox
Someday Boy
The Day of the Locust
The Hate Merchant
The Man from Brazil
The Price of Salt
Troubling of a Star
Wait for Tomorrow

BEACON PUBLICATIONS

Gutter Gang
King of the Khyber Rifles
Pawn
Shabby Street
She Got What She Wanted
Walk in Darkness

CARDINAL PUBLICATIONS

A Stone for Danny Fisher
Flesh and the Dream
Nana
Night Light
1919
The Devil's Laughter
The Devil Rides Outside
The Ragged Ones
We Are Betrayed

DELL PUBLICATIONS

Back Country
Caroline Cherie
Daughter of Strangers
Down
Gina
Go Down To Glory
Reap the Whirlwind
Sex after 40
Teresa
The Bold Saboteurs
The Forest and the Fort

ETON PUBLICATIONS

Hide-out

FIRST EDITION

Conduct Unbecoming
Girl on the Beach
I Detest All My Sins
Men
The Calm Man

GOLD MEDAL PUBLICATIONS

About Doctor Ferrel
As a Man Falls
Cabin Road
Cry Down the Lonely Night

Handsome

Jezebel in Crinoline

South of the Sun
So Wicked My Love
Spring Fire
Sweet Money Girl

Take Your Last Look
The Dangerous One
The Fall of Suzanne Swift

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Women's Barracks

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Amorous Adventures
Betrund and the Blondes
Curtains for Carla
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Midnight Sinner
Pick-up Girl
See Mrs. Scheer
She Who Hesitates
This Way for Hell
Two Smart Dames
White Slave Racket

LION PUBLICATIONS

A Hell of A Woman
A Swell-Looking Babe
A Way With Women
Boss Man
Chicago Woman
Joy House
Sexual Practices of American Women
Sin Pit
The Criminal
The Flesh Baron
The Joy Wheel
The Kidnapper
The Naked Night
Tiger Street

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The Bastard
Poor Fool

PENNANT PUBLICATIONS

American Me

PERMA PUBLICATIONS

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Indian Summer
Memory of Love
Music Out of Dixie
Nine to Five
Port of Call
Sing At My Wake
The Color Of Blood
The Condemned
The Southpaw
The Tall Dolores
They Had A Glory
To Have and Have Not
Unconquered
Victory In the Dust

POCKET BOOK PUBLICATIONS

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In Love
Lord God of the Flesh
Pride's Castle
Sultan's Warrior
The Girls of Sanfrediano
The Story of My Psychoanalysis
Trespass

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Angle of Attack
Ask for Linda
Blondes Die Young
Blood Royal
Born of the Sun
China Coaster
Dark Streets of Paris
Dead Trees Give No Shelter
Devil Take Her
Don't Crowd Me
Everybody Slept Here
Find Me In Fire
Glitter
I'll Get Mine
Julia
Macamba
Mark of the Hunter
Naked and Alone
No Angels for Me
Prince Bart
Rogue Wind
Run, Brother, Run
Satan Was A Man
Shakedown
Strange Lovers
Strangers in Our Midst
The Beach House
The Big Bubble
The Big Rape
The Dead Tree Gives No Shelter
The Diary
The Dim View
The Gathering Darkness
The Gilded Hearse
The G-String Murders
The Innocent One
The Loving and the Daring
The Night is my Undoing
The Violent Wedding
These Items of Desire
Torment
We Burn Like Candles
When the Gods Are Silent

PYRAMID PUBLICATIONS

After Dark
Bold Moment
Chicago Women
Chinese Lover
Dark Brother
Female Convict
Hospital Doctor
Lession In Love
Let's Go Naked
Love Camp
Loves of Goya
Mimi
One for the Road
Pierre's Woman
The Come-On
The Junk Pusher
The Redhead from Chicago
The Shame of Mary Quinn
Women on the Wall

SIGNET PUBLICATIONS

A Lamp for Nightfall
A Law for the Lion
Awakening
Caesar's Angel
Catcher and the Rye
Center of the Stage
Days of My Love
Father and Son
Forever Amber
Four Days in a Lifetime
From Here to Eternity
God's Little Acre
House in the Upland
I, The Jury
Journeyman
Love Without Fear
Morning, Winter and Night
My Days of Anger
One Lonely Night
Pajama
Portrait of the Damned
Sanctuary
Scollay Square
Serenade
The Big Kill
The Birds and the Bees
The Chain in the Heart
The Hoods
The Long Wait
The Lost Year
The Mountain and the Valley
The Naked Heart
The Outsider
The Revolt of Mamie Stover
The Skin
The Waiters
The Wayward Ones
Tobacco Road
Tragic Ground
Trouble in July
Trial By Darkness
Uncle Tom's Children

DIGEST-TYPE NOVELS

Back-country Wench
Back-Road Motel
Backstairs
Backwoods Girl
Backwoods Shanty
Bayou Girl
Beach Girl
Big City Nurse
Boarding House
Boy Madness
Cafe Society Sinner
Career of Sin
Celler Club
City of Sin
City Streets
Coed Sinners
Confessions of a Lady's Chauffeur
Farm Hussey
French Nurse
French Sinner
Gang Girl
Gang Mistress
Girl-Crazy Professor
High Priced Party Girl
Hilly Billy In High Heels
Hoyden of the Mountains
House of Sinners
Hungry For Love
Intimate Affairs of a French Nurse
Intimate Affair of a Sinful Model

Indiscretions of a TV Sinner
Joy Girl
Lost Woman
Love Hungry Boss
Love-Hungry Doctor
Love Hungry Millionaire
Love Starved Woman
Male Ward
Man-Crazy Hussey
Man-Hungry Widow
Motel Mistress
Native Girl
New York Model
Night-Club Sinner
Nurses' Quarters
Odd Girl
Pick-up Girl
Playboy's Nurse
Red-Headed Nurse
Red-Headed Sinners
Reefer Club
River Boat Girl
Runaway Girl
Runaway Blond
Savage Eve
Scandals at a Country Club
Scandalous Career Girl
Scandalous French Doctor
Scandalous Nurse
Secrets of a Coed
Secrets of a Doctor's Bride
Shameless Playgirl
Shanty Girl
Shanty Road
Sin Cruise
Sins of an Aspiring Actress
Sinful Island Vacation
Sins of a Private Secretary
Ship's Doctor
Slum Doctor
Soldier's Sinner
Stag-Party Girl
Streets of Paris
The Lonely Soldiers
Toffee
Trailer Camp Girl
Very Private Secretary
Wayward Nurse
Wild Girl
Woman-Crazy Doctor
Woman of Passion
Young Sinners

MAGAZINES

Actual Confessions
Adam
Adonis
Adult Psychology
A Laugh A Minnit
All-True Fact Crime
Amateur Screen and Photography
Art and Camera
Art Photography
Authentic Detective
Ballyhoo
Bare
Beautiful Girls
Beauties
Beauty Parade
Best True Fact Detective
Big Time
Body Beautiful
Bold
Brief
Bronze Thrills
Brown
Burlesque
Bust Out Laffin
Candid Photography
Candid Whirl
Cartoon Humor
Cheers
Color
Comedy
Complete Detective
Complete Police Cases
Confessions
Confidential
Confidential Confessions
Confidential Detective
Crime Detective
Crime Exposed
Dare
Daring Detective
Daring Romances
Detective Book Magazine
Detective World
Detective Yearbook—1954
District Attorney Detective
Exclusive
Exclusive Picture Detective
Eye
Eyeful
Fact Detective
Famous Police Cases
Fifteen Love Stories
Figure
Figure Photography Annual
Figure Studies
Flirt
Focus
Foo
Fotocrime
Fotomatic
Foto-Rama
Frolic
Front Page Detective
Fun Parade
Gala
Glamorous Love Stories
Glamorous Models
Glamour Photography
Good Photography
He
Headquarters Detective
His
I Confess
Inside Detective
Jest
Jive
Laff-Annual
Life Romances
Life Story
Lilliput
Line-Up Detective
Love
Love Book
Love Secrets
Man's Life
Man to Man
Men
Modern Man
Movie Spotlight
Movie Play
Mr.
Mr. America
My Confession
My Romance
Nifty
Night and Day
Now
Nudist Year Book
Off Limits
Our Life
Our World
Pace
Pack of Fun
Paris Life
Peek Show
Peep Show
People Today
Photo
Photo Arts
Photography Workshop
Picture Follies
Picture Fun
Picture Life
Picture Scope
Picture Show
Pix
Playboy
Police Detective
Police Record Detective
Point
Prize Winning Photography
Pulse
Rave
Real Detective Cases
Real Romances
Real Story
Real Police Cases
Reward
Romance Confessions
Romance Time
Salon Photography
Scope
Secret Confessions
Sensational Detective Cases
Sexology
Show
Show Girls
Sir
Smash Detective Cases
Special Detective
Strange Medical Facts
Stare
Startling Detective
Sunbathing
Sunshine & Health
Suppressed
Tab
Ten True Crimes
The Girl Friend and the Boy Friend
Timely Detectives
Titter
Tomorrow's Man
TV Girls and Gags

Tops	TV Girls and Gags	Wink
True Cases of Women in Crime	21-The Magazine For Young Men	Wit and Humor
True Crime Cases	Uncensored	Women In Crime
True Life Detective Cases	Uncensored Detective	World Digest
True Life Stories	Underworld Detective	You
True Love Secrets	Vue	Your Psychology
True Police Cases	Wham	Your Romance
True Police Yearbook	Whisper	Zip

NOTE: A Club to obtain pocket-books for teen-agers may be organized (usually in school under the direction of a teacher). This Club may obtain information about books from the Teen Age Book Club, 33 West 42nd St., New York 36, N. Y.

List prepared by the Chicago Archdiocesan Council of Catholic Women.

The list may be obtained from Our Sunday Visitor, Huntington, Indiana. Individual subscription is $1.00 per year. Copies of the list are sold at following prices per month: Single copy 10c; 5 copies 25c; 10 copies 50c; 25 copies 65c; 50 copies 90c; 100 copies $1.25. All prices given are postpaid.

Currente Calamo

Continued from page 16

downfall of *The Literary Digest* and the defeat of Dr. Gallup.

As for the ecclesiastical world — Cardinal Hayes a fortnight before had installed Bishop Rummel "in brilliant Omaha ceremony." Incidentally seventeen of the prelates who attended have since been called to their reward by their Master. Tempora mutantur . . . Cardinal Seredi, predecessor of Cardinal Mindszenty, was featured as the youngest Cardinal at forty-four. A hardy, even foolhardy, aviator with co-pilot and mechanic had flown from Madrid to Jerusalem, the first time pilgrims had arrived in that daring fashion in Palestine. Several days were consumed in the venture — we couldn't be sure from the account just what the elapsed time was. Bishop McGinley of Monterey-Fresno had returned the California Missions of San Miguel and San Antonio to the Franciscans. They had much earlier been secularized and in the time of President Grant turned over to the Church once again.

Possibly most interesting of all to us was an account of the work of the Oregon Truth Society taken from an article in the June issue of the NCWC Bulletin. In his exposition Fr. C. M. Smith advocated articles in the secular press explaining and defending Catholic truths (as was, in fact, done by his Truth Society), free literature to non-Catholics advertized publicly, weekly and semi-weekly radio lectures, personal correspondence. At the time of this writing the Society had communicated with between five and six thousand non-Catholics and distributed more than 600,000 pamphlets, books and leaflets. Fr. C. M. Smith is now Msgr. Smith, rector of the Cathedral in Portland, Oregon, secretary of the Catholic Truth Society, and editor of the Archdiocesan paper.

"Dead as yesterday's newspaper?" This was as alive as today's. In fact, we're toying with the idea of going on a reader's spree, getting the files of Our Sunday Visitor for years back, and recreating the past.

'Accounting For Parishes'

THEY didn't teach accounting or bookkeeping in our seminary,

but then — come to think of it — there must be very few seminaries with a course in bookkeeping. It was never ordered by Trent, Rome, or Baltimore — which means we'll probably do most of our bookkeeping in our checkbook and our initiation into the diocesan account books will have to be supervised by some kind-hearted pastor with an extra half-hour to spare.

But for seminaries that are interested we can call attention to "Accounting for Parishes," a handsome 182-page textbook, copiously illustrated with examples and supplied with problems to be solved by the students. Written by Father Godfrey F. Burkhardt, O.S.B. of St. Vincent's Archabbey, the book may be had by writing to the author at the Archabbey in Latrobe, Pa. We are not qualified to give an expert opinion on the text, but it should be competent at the very least, since Father Godfrey is a Certified Public Accountant. The book is well worth an examination by seminary superiors and those who think they may be able to pick up the system by themselves.

Book Reviews

Continued from page 58

tribution of all graces, but that she shared even on Calvary in their acquisition (pp. 15-20).

The form in which each meditation is presented is somewhat novel: Mary herself is represented as speaking and describing the graces with which God has favored her. Fearing that this literary device

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might not appeal to the taste of some readers, the author (p. vii) answers a possible objection against it, and then expresses the hope that actually this form of presentation may help the reader to take the "attitude of a child without which no one can enter the kingdom of heaven."

A special dogmatic table of contents, and a table suggesting specific chapters for meditation on various Marian feasts add to the value of the book — Wm. G. Most, Dubuque.

Correspondence

Defends November Editorial

YOUR correspondent, H. J. E., made some excellent points regarding my November editorial on "Confusion on Communism." I could agree with most of them in detail, yet the total impression they create is precisely what my editorial is striving to combat. In these matters, the whole may be different from the sum of its parts.

For example, it is desirable that reformed Communists take up the cudgels against the movement they once espoused. But in many cases, this is asking the heroic. I know of a prominent Washington businessman who was a Communist in the early thirties. He is no longer one today. But a revelation of past connections, in his particular case, would ruin his business. It would be asking a lot to demand that he come forward and tell all. Were he a Catholic, I could not as a confessor impose such an obligation.

In the Wechsler and Oxnam situations, I would prefer to handle their present positions on their own merits, rather than in terms of past connections with Communist causes. It would take more space than I could reasonably request to explain why, but one overriding reason may be cited. Such procedures inflame the articulate and powerful liberal elements who have such influence in press, periodicals, and radio. They excite the guilt and fear complex noted in the original editorial. Until we do something to win over, or at least divide, this group, we anticommunists face a losing battle in press and radio.

I agree that in recent years Congressional investigations of Communism have been generally accurate and fair. Unfortunately the public does not distinguish between the hearings and some offhand remarks of committee members. These latter have at times been inaccurate.

The statement about cleaning out Communists and sympathizers should have been prefaced by some adjective such as "known," or "proved." I have seen the security procedure in action and know of no instances where Communists or fellow travelers have been coddled under the present Administration. I do know firsthand of several cases where, in my judgment, the enforcement of security provisions has been harsh and even unjust.

Finally, I still believe that few elective public officials have shown a well founded knowledge of Communism. I still consider Mr. Nixon an outstanding exception in this regard.

Sincerely yours,
John F. Cronin, S.S.
Associate Editor
THE PRIEST

Julie Quaedam: Utrum Necne Expedit . . .

IF you wish to cater to the demands of a few sacerdotal cranks in discontinuing "Julie," I would like to register my objection by canceling my subscription.

I like THE PRIEST very much and I like to get a laugh at least once a month when I see "Julie." As yet I'm not a Jansenist.

Benedictine Father
Pennsylvania

What about "Julie"? Clergy and laity (housekeepers) miss her.

Sincerely,
C. B. Murray
Knoxville, Tennessee

Book Bargain

THE Superior Council of the United States, St. Vincent de Paul Society, 122 E. 22nd St., New York 10, N. Y., is offering the 2-volume history of the Society, "A Century of Charity," at a new lowered price of $5.00. The work of Father Daniel T. McColgan, it was brought out at $10.00 in 1952 to

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Sincerely yours,
John Brubaker
New York City

A Matter of Self-Defense

A letter in your November issue, over the name of George A. Wilson, S.S.J., leaves me a trifle confused, and, I am ashamed to say, not quite impressed as the writer's apocalyptic warnings would have me. But for the benefit of all ye gentle readers, let me explain.

At the suggestion of a clerical editor, a series of little personal reminiscences written by me originally for a local paper, were published in THE PRIEST and titled "A Quarter for a Bum." It would seem that coincidental with their publication, a Father Wilson from Houston, Texas, was suffering from what he described as, "an annual twinge of conscience" evoked by an incident narrated in St. Luke's Gospel: "A certain priest went down the same way, and seeing him, passed by."

There was, of course, absolutely no suggestion in my rather innocuous article that priests should, or do in fact, pass by even the "cheats and bums." (Not confidence men, Father George, I was making no reference either implicity or explicity to confidence

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- **Archdiocese of Kingston Marian Year Campaign, Kingston, Ontario, Canada—$1,000,000 (Goal $600,000)**
- **St. Ambrose Parish Campaign, Toronto, Canada—$50,000 goal, achieved $82,000**
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men whose *modus mendicandi* I was describing.) But, woe is me! I touched on a subject to which a Texan confrere is allergic, and wrote within the octave of his annual "twinge."

At all events, Padre (we Californians prefer the softness of the Spanish equivalent), living in downtown Los Angeles, I have actually come into intimate contact with the flop-houses and the missions and the jails and the alcoholic ward of the hospital as large as the Shamrock Hotel and a lot of other "horrendous phenomena" that would shock the sensitivities of the most hardened Texan State Trooper. I've even seen men cry too. Not all of them, however, from a sense of hopelessness. Cheap wine can produce this effect. But don't misunderstand me again, Father George, my heart goes out to those people. What I am really getting at is this. You are taking things too seriously and things may incidentally include not only this whole subject but yourself or even me. And so, frankly, unlike another very zealous priest, you have been fighting as one "beating the air."

Other Means of Assistance

Don't you really think, George, that the vast majority of priests would make any sacrifice, including sleepless nights and steakless dinners, both of which I am sure we have all experienced, to help those in genuine need? And I feel that as a member of a religious community you will readily admit, that the help the priests can give need not, or in most cases can not, consist in doling out quarters to every bum who comes his way.

There is a rectory, for example, in this city, at which from 40 to 60 calls of this nature come daily. Do you think that even I, Father George, whom you seem to have confused with a Texas oilman, could give a quarter to each of those callers?

You may not be quite as fortunate in Houston as we are in this area, of discriminating between who is in real need, in real physical need and who is not. We happen to have a very efficient staff in the Catholic Welfare Bureau, in downtown Los Angeles, and an extensive central office of St. Vincent de Paul Society.

We also happen to be extremely busy with those invalid marriages to which you referred, and with attempts to present as forcibly as we can through the sacraments and the pulpit and other media of contact, a clearer picture of Catholic doctrine and Catholic ethics and Catholic practices.

Perhaps, George, it is in a sense the fullness of our lives that makes us look on the subject of bums, or the problems of bums, as only one of the many that can and should engage some of our attention without making us sickly, or depressed, or even evoking that "annual twinge of conscience," that can lead a man to comment on an article without knowing its contents.

John V. Sheridan.
Director

Catholic Information Center
Los Angeles 17

Disagrees With Fr. Pfau

FR. Pfau's review of *An Alcoholic to His Sons,* (THE PRIEST, November, 1954) was somewhat dis-

appointing. I am well aware that Father is perhaps our leading ecclesiastical authority on the problem of alcoholism, and I would never be so naive as to doubt for a minute any of his conclusions on the problem itself or its treatment.

But perhaps Father has misjudged the purpose of this book to some degree and has thus found that it quite naturally falls short of the standards he has set up for it. The reviewer criticizes the work for its excessive idealism, its constant changing from one facet of alcoholism to another, and the fact that parts of it "would not stand up under technical scrutiny by an expert in the field." All of these points are, to some degree, present in the book, but they do not seem to effect the value of the book in view of its special purpose.

The author states in his forward that his purpose has been to present "as much as possible of the fact of alcoholic experience, and to make it serve those, especially the young, who can profit by sound knowledge and information." So the book was not at any time conceived as a learned treatise on the mechanics of the disease for the use of scholars in the field, but rather as a salutary warning to the average layman, especially the young, and the language and train of thought are adapted to that purpose.

In other words, this strikes us as being parallel to the relationship between the ponderous textbooks in Latin for the theologian, and the nickel pamphlet for the layman. Admittedly the pamphlet contains great lacunae and is far

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from exhaustive or scientific, but who will deny the usefulness of the pamphlet in a great many cases, with its down-to-earth language and its many illustrations of a given point, all calculated to capture the untrained mind.

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In short, the very value of this book lies in its presentations of almost endless patterns, danger signs, and attitudes in regard to the problem. Out of the many arrows shot, the author hopes that one will find its mark where the others have failed. Some story, some statement in the text may strike a young fancy and bring about an awareness of the problem that may well avert a life of tragedy. With all of its technical loopholes, it still seems to be an excellent book to put into the hands of the young, with the hope that it will interest the youth where a more authoritative and scientific work might merely bore.

Sincerely in Christ,
Cornelius J. O'Neill

Oak Bluffs
Massachusetts

Whose Fault?

GILBERT Wayneflete's "Tomorrow's Catholic" in the recent issue of THE PRIEST sings an old refrain. "Lack of clerical support is the biggest single cause of fail-

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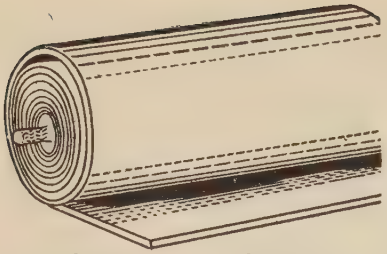

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ure of Catholic youth organizations."

Correspondence

Perhaps the writer should have said "one of the biggest" if that is the proper adjective to use. The existence of the other big causes of failure may be the basis of the lack of support by the priest on the firing line. Over the past twenty years, the writer has seen enthusiastic support for a time by the pastor and assistant. Then, collapse and failure ensued for reasons they could not control. It is difficult to support something which is ineffective, expensive and irritating — which are certainly attributes of a mixed youth program.

A youth program worthy of support requires more than the clarion call of the hierarchy and a set of organizational charts from a National or Diocesan office. The priest may not be one of these natural organizers. He is willing but not always able. Perhaps the suit designed in an office does not fit him or the parish he serves. He has some reason for "non-support" and the reason is over and beyond his personal comfort.

We are still looking for the ideal organizational form and the inclusive program of activities which will fit every parish and be applied by every priest, This is as elusive as that ideal sermon which can be successfully given by any preacher.

Let not the leaders of youth cry out that the clergy is failing them. The clergy needs more than inspiration by the hierarchy. They need help in defining the parish needs, setting up a program based on resources and a training by

competent persons of the priest in charge and his lay leaders. Often they get organization without program or activities without organization, and finally, evaluate the results as negligible in the spiritual, social and educational development of their youth. Then comes the decree of "non-support."

Yours truly
B. E. C.

New York

Lionel Barrymore, R.I.P.

A Requiem Mass for Lionel Barrymore, 76, veteran actor was offered in the Chapel of Calvary Cemetery in Los Angeles on November 18 by Father John J. Hurley, pastor of Our Lady of the Valley Church in suburban Canoga Park. Mr. Barrymore was buried in a crypt in the cemetery beside his brother, John, who died in 1942. Before his death (November 15) in Valley Hospital, Mr. Barrymore was anointed and given conditional absolution by Father Patrick F. O'Dwyer, pastor of St. Elizabeth's Church, Van Nuys. The N. C. W. C. News Service, despite careful check, was unable to ascertain whether Mr. Barrymore formally practiced his Faith during the latter years of his life.

N.C.W.C. News Service
Washington, D. C.

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Thus: I was slated for a good parish within three months of ordination but the rector of the cathedral complained that I was the only able-bodied man he had. So I took virtually all the night sick calls and most of the day ones for the next five years, and all the responsibility I wanted. Then I was given one of the best parishes in the diocese.

Since that time conditions have improved so that a youngster regularly can get about five years experience before he is handed the worries of a pastorate. Meanwhile I have yet to hear of anyone in the diocese being restricted to such jobs as this curate bewails.

However: Anyone coming to this region can forget the plea: "I'm not made of iron." The iron age is passed. The metal industry now reports in tons of steel, and the Holy Father has said that mediocrity is no longer sufficient, heroism is demanded for any Catholic, *a fortiori* a priest. If the aspirant have not spring steel and rawhide in his soul, this is no place for him.

As to table talk, I rejoice when I can get the youngsters to settle down and discuss things seriously. We have the dialogue Mass; congregational singing — by the children — at least three sung Masses per week, or more if there be a wedding or funeral. We have the Easter Vigil Service, and as many Solemn Masses as I can find excuse for.

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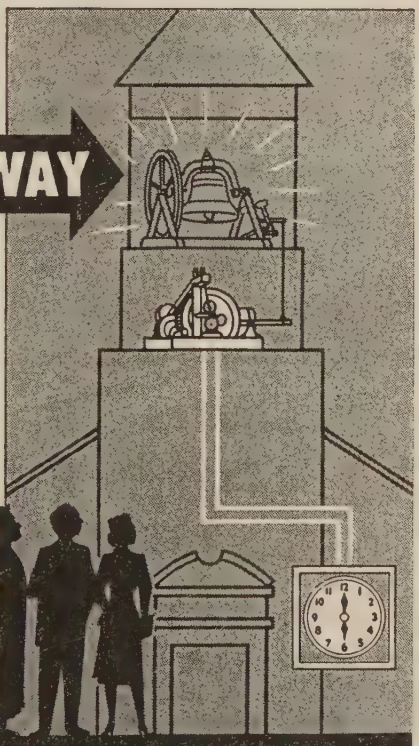

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Correspondence

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Sincerely,
(Rt. Rev.) H. D. Buchanan

St. Joseph's Church
El Paso, Texas

Archbishop Noll Asks Prayers

MAY I beg a continued remembrance in the prayers of your readers that God may favor me with improved sight and strength so that I may be able to say Mass and read my breviary.

In Christ,
✠John F. Noll

Fort Wayne

The Caroline Mission

IN THE PRIEST for September there appears a statement in Martin Stevens' article which I would like to clarify.

The following statement appears in the September issue of THE PRIEST, pp. 778ff.; "In the Carolines . . . the German and Spanish Capuchins and the Spanish Jesuits . . . worked from 1887 to 1919 — when the Japanese threw them out at the beginning of the first World War."

As far as the German missionaries are concerned, the above statement is correct. But when they were thrown out, Rear-Admiral Stephen Yamamoto, a zealous Catholic, approached his government and obtained that missionaries of a neutral nation should be allowed to take the place of the expelled Germans. The result was

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that Spanish Jesuits were sent to the Caroline, Marshall and Mariana Islands, with the exception of Guam, the only island under American rule, where Spanish Capuchins had gone on with their work undisturbed.

Things went well until 1938, when the Japanese began to make things uncomfortable even for the neutral Spanish missionaries. With the outbreak of World War II the situation grew increasingly difficult. One priest was even put to death on Yap, and a laybrother on the Isle of Rota. When the Japanese seized Guam, they arrested the Capuchin bishop and confiscated his residence and all his belongings. He finally succeeded in making his way back to Spain. On Saipan the Spanish Jesuit missionary and two laybrothers were hiding with the Catholic Chamorro population. One of the two brothers was transferred to Ponape after the war. The Father and the other Brother, who was very sick, returned to Spain. Here they both died.

Sincerely yours in Christ,
J. M. Eylenbosch, S.J.
Ikego, Ammo Dep., Japan

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More on the Reply to Fr. Miller

I hereby thank Fr. Miller for supplementing my tentative outline on the historical backgrounds of Mediator Dei. May I add that I did not question the sacramental values of the secondary parts of the Mass. As a divine action, the Holy Mass produces the sacra-

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mental presence of Jesus on the altar at the consecration and affords sacramental reception at Communion. The grace is sacramental *ex opere operato* both for celebrant and communicant.

The secondary parts of the Mass —i.e. the prayers, readings, liturgical ceremonies, etc.—are "sacramental" *ex opere operantis ecclesiae*. However the full efficacy and fruitfulness of the Mass depend also on the work of the individual, whose faith, love, and devotion to the central sacramental presence of Christ, and whose personal holiness and union with Christ by sanctifying grace make the Mass for him not only a participation in the priestly worship of Christ but also a fruitful and efficacious — the most efficacious and fruitful source of grace and holiness.

Even though the sacraments as such produce and confer grace *ex opere operato*, their effect on us is not so automatic or so objective that it excludes or renders unnecessary private prayer and meditation. Even though the latter are in a sense secondary at least in dignity, they are still very essential. Personal devotion and divine action are not opposed but complementary to each other. Correctly timed and integrated, the two form one essential worship of God and one essential means of sanctification.

This is one of the more important conclusions emphasized in Mediator Dei. There must have been definite reasons for it. And these things were taken from conditions that existed and ideas promulgated in Germany, Austria, and France.

TO THE CLERGY

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IN THIS ISSUE

Adirondack Chair Company 6
Argo Slides 10
Bruce Publishing Company 1
Calhoun Company, L. A. 15
Catholic Mutual Relief Society 74
Church Supply & Service Co., Inc. 10
Community Counselling Service 11
Dressner 12
Emkay Candles ..... Second Cover
Farrell Company, D. 16
Finn & Associates, Thomas R. 2
Fischer & Bro., J. 70
Florida Palm Company 79
Francis Co., The Charles J. 67
Gales Men's Shop 71
Gold Company, Hugo A. 7
Hansen & Sons, D. B. 77
Heinzeller, Hans—The Woodcarver 65
Huntington Laboratories Inc. 5
Koley Plating Company 13
Mack-Miller Candle Company, Inc. 3rd Cover
Mesirov, Alexander—Clothier 73
Ministers Life & Casualty Union 9
Muench-Kreuzer Candle Co., Inc. 2nd Cover
Nat'l. Church Goods Supply Co. 17
Newman Press, The 14
Norris Organ Company 78
Oestereicher's 12
Our Sunday Visitor Inc. 6-76
Parsons & Parsons Company 78
Patterson & O'Donnell 74
Root Company, A. I. 72
Ryan-West Banknote Company, Inc. 66
St. Louis Bell Foundry 76
Sacred Pictures Company 18
Shreve & Company 63
S. V. D. Catholic Universities 69
United Book Service 70
Verdin Company, The I. T. 75
Waldron & Whealn 8
Westport Fibercraft Company 3
Will & Baumer Candle Co. Inc. Back Cover

Correspondence

And the teaching applies to America and the whole world.

Albert F. Kaiser, C.PP.S.
Fort Recovery, Ohio

Suggests A Special Vernacular Issue

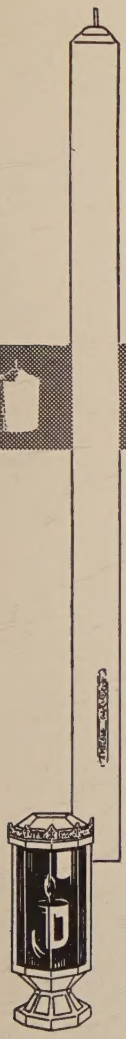
THE article "Mass in English—New Problems" in the September issue of THE PRIEST was filled with good sense, logic and loyalty to our beloved Holy Father. He asked us to discuss the matter freely. I am very grateful to THE PRIEST for being the voice of the clergy in this as in other issues.

I was happy to see the publication of our poll taken in the City of Spokane, Washington during our retreat of August 1953. It appeared on page 292 of the April 1954 issue of THE PRIEST. Father Trese listed it as Diocese A. I had asked Father Leo Trese to try to get it published in THE PRIEST.

Might it be possible to have an issue of THE PRIEST appear as a "Vernacular Special" and let it contain at least the major articles pro and con that have been published during the past few years? I believe it would serve as a good refresher and reviewer. And perhaps a poll could be taken of the subscribers at that time. It would give, I believe, a pretty good picture of the mind of the priests of this country.

I am especially interested in the article about a proposed new breviary. I have lost the issue which published it, but I believe it was published three years ago and was written by a Milwaukee priest.

V. Rev. Hugo Pautler
St. Patrick's Church
Walla Walla, Washington



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